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SAMSON'S HAIR,
AN EMINENT
REPRESENTATION
OF THE
CHURCH of GOD &c.

(Price one Shilling)

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W. H. ...
K. ...
...

SAMSON'S HAIR,

An Eminent

REPRESENTATION

OF THE

CHURCH of GOD;

IN TWO PARTS.

To which is added,

TWO

SERMONS:

FIRST SHEWING,

The Evil NATURE, and Hurtful EFFECTS of

UNBELIEF.

SECOND,

OF GOD'S SUBDUING and KEEPING UNDER
the Strong CORRUPTIONS of his PEOPLE;

AND HEALING THEM.

By EDMUND JONES: *Signature*

MINISTER OF THE GOSPEL. *K. Minister*

Aberrystown

TREVECKA:

PRINTED IN THE YEAR M,DCC,LXXVII.

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CHURCH OF GOD:

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THE EVIL NATURE OF THE HEART

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THE STRONG CORRUPTIONS OF HIS PEOPLE:

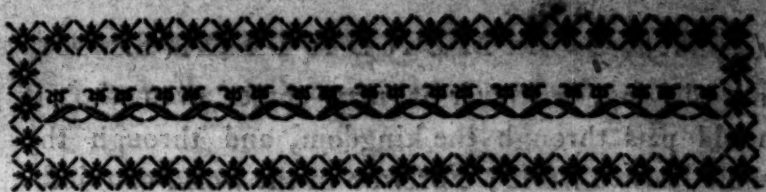
AND HEALING THEM.

BY EDMUND JONES:

Minister of the Gospel.

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RECOMMENDATIONS.

IF the author of the ensuing treatise, whose knowledge in spiritual things is confessedly not small, especially in the types and figurative part of scripture, is in the right in the sense which he hath given of these hitherto little observed texts, upon which he hath founded his subject; and I can by no means see otherwise than that he is in the right; as he hath abundantly and clearly proved it in the sequel, and also defended it in the preface; then it must be owned, that he hath set it in a large, clear, and particular light to admiration; so that not much can be added to it, and amended in it; and the subjects in themselves, even CHRIST and his Church contained in it, are great and interesting. If any think otherwise, let them either confute it, or do it better; either of which it seemeth to me cannot easily be done. Rather let the arduous, or difficult task alone; and let the curious, very enlightening and delightful subject meet with due acceptance and regard from men; especially as there is something in the manner of the performance, which may induce one to think, the author in writing it was in some special measure under the direction of GOD's holy Spirit *who teacheth all things, and leadeth to all truth.* And tho', a subject of this sort, handled in this manner is not so edifying, and acceptable to common readers, as some others are; yet to the curious in divine speculations it may be both diverting,

iv RECOMMENDATIONS.

and edifying, wherever it may come, even tho' it should pass through the kingdom, and through the whole learned world; For who in the world can justly despise it?

THE other two sermons are more interesting, and more adapted to common use; and are soundly, plainly, and judiciously written; and very valuable; and therefore to be valued performances.

THOMAS SAUNDERS Min. at
NEWPORT.

MY thoughts of this work are very similar to Mr. Sanders's. Believing it is not so much calculated to awaken the conscience or comfort the heart, as to fill or entertain the mind with curious and pleasing ideas. Yet may the reader find many precious, and profitable things in it. The matter is proved to a demonstration and I think past all dispute.

MANY gracious and learned men have very high thoughts of the Authors light on the old Testament, especially on the typical part: Therefore I think they will be glad to see something of this nature, of his, in print.

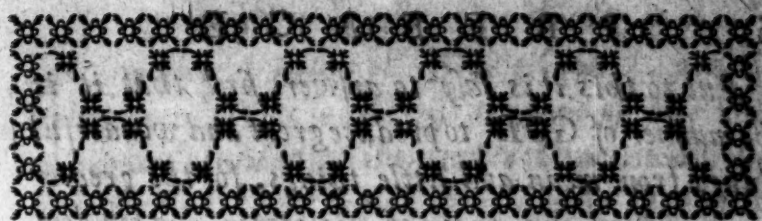
Is it not a pity that Samson noted by St. Paul among the most eminent saints of God, should have none to preach and write concerning him? Especially seeing some *Arminians* and others suspect his happiness, and some dare to say he is not in heaven.

I hope these Sermons also will set the faith of the weak right, and shame the daring into humility.

Your servant in Jesus

WILLIAM WHITE.

PRE-



P R E F A C E.

THE following treatise cannot justly be thought to be little interesting and of small concernment to us christians, because the subject explained in it is no less than the Church of GOD in the world unto the end of time; and the explanation of it also so much the more valuable and of greater importance, as it is, and that necessarily, connected with Christ the head of the Church, of whom Samson was a type in his person, office, the great actions of his life, and in his death, and who is the greatest subject of christianity. The following treatise is a large picture of GOD's Church, drawn from a part of infallible divine inspiration, which is perfectly agreeable to every part of it. But what will soon occur to the busy minds of unbelieving readers, and and to some who are spiritual men, is, that it is but a fancy and a figment, laboriously set up and put into form, without a real ground, and sufficient foundation; For it is with difficulty that the proud reason of man will be brought to believe, that any man's hair should be made a figurative designed representation of so great a subject as the whole Church of GOD in the world is; they think it too mean a thing for this end.

But

But to this it is easy to answer, first that it is the manner of GOD to produce great and wonderful things from mean and little things, for the greater manifestation and praise of his power and wisdom. Secondly, seeing GOD created man's head to represent his Son as head of his Church, was it not as proper that the hair growing out of the head and standing in it, should as well represent the Church of which Christ is the head; and be so made as to be fit to represent it in many and great particulars? As the sequel of the discourse will shew it doth. Thirdly, as man's hair is naturally made of a fitness to represent it, why should the blessed Creator also by his providence in the typical and figure-making times of the old Testament, make the hairs of some persons an extraordinary and supernatural representation of his Church, added to the natural resemblance? And this in fact he did in the ceremonial law, in the law of the Nazarites, as we have it in Numb. Chap. vi. So that here we have a succession of men, and their number many in the visible Church, who for a long time also were types, of Christ say some, but of the Church of Christ say others more properly; as the head it self bore up the hair which more fitly represents the Church which is a crown and ornament to the head, as the Church is to its head Christ. Isai. lxii. 3. Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of my GOD. The Prophet Ezekiel's hair was made by GOD's command

and

and direction a figure of GOD's Church, and his management of it; so likewise the hair of the priests in Ezekiel's vision at the temple Chap. xlv. 20. Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads. So the priests of the LORD were made roundheads in their hair by the command of the LORD! Now if the LORD created man's hair of a fitness and therefore designedly to represent his greatly esteemed and beloved Church, if farther than this, he made the hairs of many, and for a long time by his law to represent it: yea by a turn of providence made the hair of a beast to represent his Church, both Jewish and Christian in Gideon's fleece, if the hair of the ordinary Nazarites represented it, can it be any difficulty to believe that the hair of an extraordinary Nazarite reasonably did represent it, in more and greater respects than those of any other person or persons did, or could represent it? No sober judicious person can dispute it, it is so plain and reasonable; tho' nothing will satisfy unbelief.

But it is not unlikely but some may desire to know, how I came to think so much, and be so affected with this old Testament saint and his account. The best answer I can give is, that I think, and cannot chuse but think, that I was led to it by the influence of GOD's holy spirit, who is promised to guide his people into all truths, and to teach us all things; which led

me

me both with light and delight into the subject, and through it from the beginning to the end. And being apprehensive of some thing of the divine presence enlightening my understanding beyond what was usual, I made haste to write what came to my thoughts, fearing to lose it before I had finished the subject. And this accounts for some inaccuracies in the style, and tho' some phrases and sentences are improperly formed in the discourse. However I have this to say by way of apology, that a smooth elegant style, tho' commendable in its self, sooner cloyes, and makes less impression upon the mind and memory, than that which is read with some difficulty; which engages the attention of the mind more, and consequently makes a greater impression upon the memory and the understanding. I have nothing more to add but that I commit it to GOD, and cast it upon the wheel of providence to take its course, and receive its fate in the revolution of things.

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S A M.



SAMSON'S HAIR

An Eminent Representation Of the
CHURCH of GOD;

S H E W E D F R O M

Cant. v. 11. *His locks are bushy, and black as a raven,*

TOGETHER WITH,

Judg. xvi. *From verse 13 to the End of verse 22,
13 And Delilah said unto Samson, Hitherto thou hast mocked
me, and told me lies: tell me wherewith thou mightest be
bound. And he said unto her, if thou weavest the seven locks
of my head with the web. And she fastened it with the Pin,
and said unto him, The Philistines be upon thee, Samson,
And he awaked out of his sleep, and went away with the Pin
of the Beam, and with the web. And she said unto him,
How canst thou say I love thee, when thine heart is not with
me? Thou hast mocked me these three times, and hast not
told me wherein thy great strength lieth. And it came to
pass, when she pressed him daily with her words, and urged
him, so that his soul was vexed unto death; That he told her
all his heart, and said unto her. There hath not come a
razor upon mine head, for I have been a Nazarite unto God*

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from

from my mother's womb: If I be shaven then my strength will go from me, and I shall become weak, and be like any other man. And when Delilah saw that he had told her all his heart, she sent and called for the Lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the Lords of the Philistines came up unto her; and brought Money in their hand, And she made him Sleep upon her knees: and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines be upon thee, Samson, And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him. But the Philistines took him, and put out his Eyes, and brought him down to Gaza, and bound him with fetters of Brasse: And he did grind in the prison-house. Howbeit, the Hair of his head began to grow again after he was shaven.—

IT is very plainly to be seen in Scripture, that God's works of Creation are a representation of the things of the spiritual world. The more eminent parts of the Creation are so more especially; Nor is there any thing above being represented by the things made in the spiritual world, No not the Blessed God himself, as dwelling in, and manifested by the human nature of CHRIST; For so the Apostle tells us that the invisible things of God are manifest in the things that are seen, *Rom. i. 20, 21.*

CONSEQUENTLY then, the incarnate Son of God, the blessed Mediator between God and man may well be Suppos'd to be set forth in scripture by things that are made; as one of his Natures is a part of the material
visible

visible Creation, and that his divine nature is most closely Connected with his created Nature. agreeable to this we find him set forth in Scripture by several of the more excellent parts of the Creation; By some of them in their ordinary condition, as the Sun in the firmament, the Rock, the tree of life, and a rose flower, &c. upon the Earth. By others only in Extraordinary Circumstances, and the agency of providence upon them, as the Tree which was cast into the waters of Marah, &c. And under the law by some things of the Creation formed by the Agency of men to divers purposes, according to the direction of God; as the Altars of the Tabernacle and Temple, the Ark, the brazen Serpent, &c.

THE human body being the master piece of the Creation, we may Justly therefore expect to find in scripture a reference to it among the numerous references and descriptions of CHRIST by the things that are made; consequently so we find in this Chapter which contains the first words of the text; For all agree, who allow this Book to be a part of inspired writings, as all the sober part of Christians do allow it, that the words from the 10 verse to the end of the Chapter are the true Church's description of CHRIST, in answer to the enquiry of those who are strangers to him, in vers 9 what is thy beloved more than another beloved, Oh thou fairest among women that thou dost so charge us? Referring to the words which are down in the verse before.

IN this description of CHRIST, which we have from verse 10 to the end of the Chapter, we see a reference made to almost all the parts of the human body, The uncomely parts only are not named, but necessarily

understood ; and the whole description therefore truly judicious and pure from obscenity : and agreeable to the Analogy of the faith in its nature and design ; as the just explanation of it will shew ; and therefore *Castalis* who denies this Book to be a part of Inspired writing, and charges it with obscenity, was a blind immodest man : yet B : of Birmingham had the Impudence to commend *Castalis's* works to the world in Print ; and of the same mind in all likelihood are the admirers of that Miserable false Teacher, and the rest of the Arians.

IN a description of CHRIST, in such a reference made to the principal members of the human body, we may naturally expect a reference to be made to the Hair of the head ; as the hair is made for warmth and Shelter to the head from excessive cold and heat ; and therefore useful, and for an Ornament also to the head ; and to cover the ears which are the uncomely parts of the head, if any are so ; which may be the reason why the Ears are omitted in this wise bodily description ; and very particular description of the head, beyond the rest of the Body.

ACCORDINGLY we have a reference to the hair of the head in the verse of the text. *His locks are bushy, and black as a raven* ; where we see more than a mention of the hair of the head in general, even a description of it in two particular things ; the usual form of it, which is into locks or parts, and the colour of it. Every hair being of some Colour, and for the most part black, and the hair of most men's heads are divided into locks, or discernible partitions.

THE hair of a man's head being referred to in an allegorical

allegorical description of CHRIST in Scripture, must represent some thing spiritual which nearly belongs to CHRIST. If every thing else in this bodily description of CHRIST signifies something belonging to him, as doubtless they do, the hair of the head mentioned among the rest must signify something very nearly belonging to him, and of great value and Importance; otherwise this part of the description is vain, and stands here for nothing; which to say of any part of divine revelation is blasphemy; and therefore I say, that the hair of the head here referr'd to in this divine description of CHRIST, must signify something spiritual nearly belonging to CHRIST.

AMONG many things belonging to CHRIST, ~~which~~ ~~is~~ referr'd to in this Inspired description of CHRIST in the text and context, there is nothing which can as properly, and therefore is designedly represented by the hair of the head but the Church of CHRIST. This upon trial will appear, and shall be actually shewed anon. The thing carries an aspect of likelihood in it self this way, before trial is made of it by explanation and application; For if the head of the body it self represents CHRIST, as the scripture shows it doth by calling him the head of the Church, *Col. i. 18*. What can the hair of the head growing out of it, and upheld by it signify but his Church! The greatness of the resemblance between them is sufficient to convince a man of any measure of true faith, that the Church of CHRIST is designedly represented by the hair of the head. Should any object, that it is not likely that the hair of a man's head should here be referr'd to, as a resemblance of CHRIST's Church, because it is referr'd to it in other places of this Book, which seem to be descriptions of the Church

it self, alone not as connected with CHRIST; as in Chap. iv. 1. *Thy hair is as a flock of goats, that appear from Mount Gilead: And verse 3. Thy Temples are like a piece of a pomegranate within thy locks; In Chap. vi. 5, 7. Where the same words are repeated; And in Chap. vii. 5. Thy head upon thee is like Carmel, and the hair of thine head like purple.* The answer is, that in those descriptions of the Church, the body may signify the Church it self, the head may signify CHRIST himself who is the head of the Church; and then the hair there mentioned will still properly represent the Church of CHRIST. It appears pretty plainly that we are thus to understand the last of the places quoted above; But if we take the other places as a description of the Church alone exclusive of CHRIST, we may then understand by the hair of the head the Church's Converts or children, distinguish'd from her as a Mother is from her children; as the *Apostle makes the distinction, Gal. iv. 26, 27. But Jerusalem which is above, is free, which is the mother of us all. For it is written Rejoice thou, barren that bearest not; break forth and cry, thou that trauest not. For the desolate hath many more children than she which hath an husband.* All these places therefore together with the text, do make it likely, that the Church is represented by human hair, even the hair of a man's head.

THAT which is here likely to be intended is plain to be seen in other places of scripture, that the hair of the head is a resemblance of GOD's Church.

THERE are two places of scripture; the one more darkly, and the other more clearly shewing that the visible Church of the Jewish nation was represented by the hair of the head. The first is *Jer. vii. 29. Cut off thine hair O Jerusalem! and cast it away; and take up a lamentation*

on high places : for the Lord hath rejected and forsaken the generation of his wrath.—These words being a Call to the people of Jerusalem to lament, because the LORD was going to punish them, and to destroy their numbers in his wrath : being spoken in allusion to men or women cutting off their hair, and casting it away from them in a time of great affliction, is a strong Intimation, that the hair of the head was a proper representation of them as a Church and a peculiar people unto GOD ; and the casting of it off, and cutting it away therefore as proper to represent the LORD's cutting them off, and casting them away from their national state and land by the Babylonish war and Captivity : Else why doth the Prophet in foretelling this allude to hair rather than to any thing else in the world, if there was not something in it more proper to represent his Church than any thing else belonging to the human Body ?

THE other places which more clearly, and as clear as can be wish'd doth shew that the hair of a man's head doth properly and designedly represent the Church of GOD, is Ezekiel v. 1, 2, 3, 4. *And, thou son of man, take thee a sharp knife, take thee a Barber's Razor, and cause it to pass upon thine head, and upon thy beard : then take thee balances to weigh, and divide the hair. Thou shalt burn with fire a third part in the midst of the City, when the days of the siege are fulfilled : and thou shalt take a third part, and smite about it with a knife ; and a third part thou shalt scatter in the wind ; and I will draw out a sword after them. Thou shalt also take thereof a few in number, and bind them in thy skirts. Then take of them again, and cast them into the midst of the fire, and burn them in the fire : for thereof shall a fire come forth into all the house of Israel.* Where we find the Prophet directed

to do such things with his hair, as did represent dealings of God, and the works of his Justice towards them in the time to come, and near at hand; which was first, the shaving off his hair from off his head, which did represent the LORD's cutting off these people at a distance from himself. 2^{ly}. His weighing it in a balance, and dividing it into three parts, representing the LORD's taking notice of their substance, and lightness, and his ordering them for Judgment. 3^{ly}. His burning one of the parts with fire in the midst of the city; *i. e.* The figure of the city, which he had portrayed upon a tile, according to the command of God; as we see in the beginning of the foregoing Chapter, representing the destruction which would come upon a part of this people with their city. 4^{ly}. The cutting off part of it with a knife, to shew the destruction of more of them by Iron Instruments, 5^{ly}. The scattering of a part of it with the wind to shew others of them should be scattered into other countries. 6^{ly}. The binding of a few of them in his skirts, and to take some of these again and bury them, to shew what would come to pass upon the remnant of the Captivity. All which came to pass upon them, according to the whole of this management of the Prophet's hair; which was therefore a prophetic representation of what was to come upon them. Now if the hair of a man's head was not beyond other parts of the body, a proper thing to represent the Church of God, why was the Inspired prophet directed by the all knowing spirit of God to order his hair in such a manner as to represent his works of justice upon his Church? And it strengthens the argument we are now about to prove, that the prophet himself whose hair was used in a figurative prophetic way, was a figurative person, even in both his Offices of prophet and priest; For whose hair could

could so properly be used to represent the grand exercises of GOD's Justice now at hand upon his Church, as the hair of a man who was a figure of CHRIST himself in two of his grand Mediatorial offices, his prophetic and priestly offices ?

FROM this last head more especially, and from all that hath been said previous to it by way of regular steps, naturally arises this doctrine;

That the hair of a man's head is a proper, yea an Eminent representation of the Church of God and Christ in the world; For the all knowing spirit of GOD who expresses the Church by it, may well be supposed to make choice of such similitudes as are most proper to represent the thing signified; and therefore having in so many ways as hath been already shewed, and will farther yet be shewed, we ought to conclude from hence, that the hair of a man's head is a notable representation of CHRIST's Church; and the explanation will justify and make good this my saying.

To confirm the truth of the doctrine, that the hair of a man's head is a natural resemblance of CHRIST's Church, *I shall first shew, that there was a sort of men in the figurative time of the old Testament who were a figure of God peculiarly in their hair and in nothing else. Secondly, That other hairs of the body are referr'd to in Scripture, as a Semblance of men belonging to the Church of God. Thirdly, that even the hair of beasts was made to represent, and figure out the Church of God in the world.*

I. THAT the hair of a man's head is, by nature a notable resemblance of the Church of GOD in the world, appears from this, that there was a set of men

in the typical times of the old Testament who were in their hair a figurative people, and in their hair only. These were the people called Nazarites among them, whose hair, as manag'd according to divine precepts given about it, which we have in *Numb. Chap. 6.* was a shadow of some good thing to come; of CHRIST say some, of the Church of GOD under the Gospel say others more justly; as a judicious explanation of that law will shew; and of which, that chief Explainer of the Types *Mr. Mather*, has given us a good taste and pattern. And what mightily confirms the truth of this is, that the law of the Nazarites went out of Date, and was discontinued as soon as the gospel Church was set up; as if the Church was the substance, of which that law was the shadow. Now the wisdom of GOD ordering the hair of men's heads by certain precepts of his law, and in Extraordinary circumstances to represent his Church, carries in it a certain evidence, that the hair of men's heads is in it self, a notable representation of the Church of GOD abstracted from, or out of those legal circumstances in which it Prophetically figured out the gospel kingdom of CHRIST for 2000 years.

2. THAT which farther confirms the doctrine asserted, is, that other hairs of the body besides the hair of the head is made in holy writ a representation of men belonging to the Church of GOD; So *Isai. vii. 20.* *In the same day shall the Lord shave with a razor that is hired, the head, and the hair of the feet, and it also shall consume the beard.* By the hair of the head which should be shaved by the hired razor, the king of Assyria, is meant the superior part of the people of Judah which should be cut off by him, and by shaving the hair of the feet is meant the cutting off the inferior part of the people.

people. Now if the hairs of the inferior part of the body may represent any people belonging to the Church of GOD, or any part of the Church, much more may the hair of the head, the nobler part of the body, represent CHRIST's Church; for if the head is fit to represent CHRIST the head of the Church; as the scriptures shew it doth, as shewed before, the hair of the head is no less fit to represent the Church it self; and more so under eminent circumstances and eminent managements of providence, and of GOD's law.

ALSO the hairs both of the head and of other parts of the body were certainly of a figurative signification in the case of leprous persons under the law, and those who were suspected of it; as related in *Levit. Chap. xiii. The black, white and yellow colour of the hair in the suspected person*, was a sign of the good and bad condition, the cleanness or uncleanness of the persons under inspection; which legal ceremonial cleanness and uncleanness again figured the good and bad condition of men in a spiritual sense. Now if the hairs of the Body under certain regulations of providence and the dispensation of religion did figure the conditions of men good and bad, they might under other regulations of GOD's law and providence figure the persons of men also, especially the hair of the nobler part of the body the head; and might in themselves in the common course of providence, I do not say now figure or typify, but naturally represent them, when they did not typically but only naturally represent them.

3. AND that which yet farther confirms the doctrine asserted, that the hair of a man's head is some eminent representation of the Church of CHRIST, is, that the hair of some irrational animals also, even of

some beasts is made in scripture a representation of it. A fleece of wool taken off from the living creature who wore it, was partly by Gideon's management, and more especially by GOD's miraculous agency upon the fleece, made both a sign of Gideon's victory, and a type and figure of the Church both Jewish and Christian, *Judg.* vi. 36. to the end of the chap.

THE fleece as manag'd the first night by GOD and man represented the Jewish Church of the old Testament before christianity; as manag'd the second night, it figured the Church of the new Testament until the end of time. If the coat of hair, apart from the living creature who wore it, was thus made a figure of GOD's Church both Jewish and Christian, may we not expect, that under the figurative dispensation of religion under the old Testament, and the figure-making providences of those times, the hairy coats of proper animals should be so ordered as to be upon the animals themselves a figure of the Church of CHRIST, especially under the Gospel? Which was prefigured by most, if not by all the things which shadowed the Church. Such a figure we have in Jacob's flock miraculously obtain'd of such colours, as upon application will be found a marvellous representation of the Gospel Church. The miracle wrought upon the flock was in respect of colours only, and can we think that a miracle of this sort, in those figure-making times, had not in it a design of making that particular in their colours, obtain'd by an Extraordinary agency of GOD's providence a figure of some good thing to come? And what else can they be supposed as naturally to figure out as the Church of CHRIST?

Now if the hair of beasts is fit to be a figure of CHRIST's Church,

Church, this mightily strengthens the argument, that human hair is fit; and therefore actually made a figure of it. But some may object against this, that the hair of a man's head is a mean thing to represent so great and Glorious a thing as the Church of CHRIST. To which I answer; Glory over me thou infidelity, thou first born of the Devil, if thou canst, I have an answer which will please me, if not convince thee.

IF a man's head is not too mean a thing to represent CHRIST the head of the Church, as I have already shewed it doth, how can any man say, that the hair which is design'd for an ornament to the head, is too mean a thing to represent the Church of CHRIST, which is so vastly inferior to CHRIST?

AND now I have by fair and regular steps brought it up to an observation, that the hairs of men's heads carry in them some notable resemblance of the Church of God in the world, and having confirmed the observation by a threefold cord, i. e. proof which cannot be broken by the attempts of Infidelity; and having also answered the most likely objection to be brought against it, way is made thereby to bring us on orderly a step farther in the prosecution of the subject, by the following Inference, naturally arising from it; i. e.

IF the hair of men's heads are a resemblance of God's Church in the world, then Samson's hair was a resemblance of it; If the hair of every man's head carries in it this representation, then must Samson's hair carry in it the same representation, among the rest; But that which makes me to mention *his* hair more than any other, is, that the Scripture makes such an account of it, as is given of no other; and indicates such

such things about it as is no where else to be met with in the word of God, in relation to any other whomsoever : And this again brings me on regularly a step farther to explain that part of Samson's history in holy writ, in which any mention is made of his hair ; which I have taken to be the other part of my Text, in order to confirm this last observation which I have deduced from the general observation by way of Inference, and to make way for another observation of the like nature upon which I shall build the main of this discourse.

THE first mention of his hair we have in chap. xiii. 3, 4, 5. *Where we find the Angel of the Lord fore-telling his conception and birth, that he should be a Nazarite unto God from the womb ; and that therefore no Razor should come upon his head to shave away his hair ; and twice bidding his Mother to abstain from the things which would legally have defil'd the Child in the womb ; which were the very things which the ordinary Nazarites were to abstain from ; the next account of his hair we have in Chap. xvi. from ver. 13. to ver. 19. In which we may observe four things.*

I AN account of trial which he suffered his wife to make in relation to his hair, in order to satisfy her enquiry, wherein his extraordinary strength lay ; which she made in order to please her nation, and to enrich herself, *verses 13, 14. and Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies : tell me wherewith thou mightest be bound. And he said unto her, if thou weavest the seven locks of my head with the web. And she fastened it with the pin, and said unto him, the Philistines be upon thee Samson. And he awaked out of his sleep and went away with the pin of the Beam, and with the web.*

2. His suffering his hair to be shaved off, in order to get rid of her farther Importunity to the same purpose, verses 15. to 19. *And she said unto him, How canst thou say I love thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth. And it came to pass, when she pressed him daily with her words, and urged him, so that his Soul was vexed unto death; That he told her all his heart, and said unto her, there hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb; If I be shaven, then will my strength go from me, and I shall become weak, and be like any other man. And when Delilah saw that he had told her all his heart, she sent and called for the Lords of the Philistines, saying come up this once, for he hath shewed me all his heart. Then the Lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon her knees: and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.*

3. THE misery that befell him in consequence of this, even GOD's departure from him; the loss of his Extraordinary strength, the Philistines prevailing over him, pulling out his eyes, and putting him to grind in the prison-house, verses 20, 21. *And she said, the Philistines be upon thee Samson. And he awoke out of his sleep, and said I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of Brass; and he did grind in the prison-house.*

4. THE growing of his hair again verse 22. *Howbeit, the hair of his head began to grow again.—Lastly the*

the consequence of this, the pulling down the house upon the heads of the Philistines, and destroying abundance of them; from *verse 23^d*. to the end of the Chapter.

THESE are the parts of the account, which tho' they do not expressly, yet do strongly indicate that Samson's hair was a representation of the Church of God in the world beyond the hair of all other men even of the Nazarites, the first words of the Text gave me room only to say by way of inference, that Samson's hair was a resemblance of the Church of God, as other mens hair is, but this last part of the Text, this Scripture history of his hair warrants me to rise higher, or to be more particular to say, that his hair was some extraordinary representation of the Church beyond the hair of any other man in the world. To confirm this observation, I shall

1. SHEW, what are the things which do indicate and tend to prove that Samson's hair carried in it a more than common resemblance of CHRIST'S Church in the world; which will open the way;

2. To shew wherein, and in what manner his hair did represent the Church; both which will open the way to useful Instructions.

1. WHAT are the things in Samson's account in holy writ, which tend to prove, and strongly indicate that his hair beyond that of other men was a representation of CHRIST'S Church.

THE eminent condition and circumstances of the man; all which, his sin only excepted, in those figurative

rative dispensation times, and under the figurative dispensation of religion, magnified the signification of his hair as a representation of the Church, consider'd in relation to CHRIST; yea his sin, tho' in it self it could make no part of the figure, yet might occasion things that might make a part, yea an eminent part in the figure. If the hair of a man who is no figure of CHRIST represents the Church, then the hair of a man who was a Type of CHRIST, as Samson was, must be a more eminent representation of it; This is some indication of the thing in general.

BUT the things which do more properly and particularly indicate that he was beyond others, yea I will say beyond any man, Adam himself before his fall in paradise, perhaps not to be excepted, in his hair a figure of the Church of God in the world, is, his being an extraordinary Nazarite unto God. The hair of the ordinary Nazarites did indeed figure out the Church, as the ceremonial ordering of it being judiciously applied to the Church, or explain'd according to the analogy of the faith will plainly shew. The hair of an extraordinary Nazarite must therefore be reasonably supposed to figure it yet farther. The appearance of an angel twice to foretell his birth, and that he should be a Nazarite of an uncommon sort, and to charge his mother to do nothing to spoil his Nazaritism, because he was to begin to deliver Israel out of the hand of the Philistines, farther indicates the same things. For it was below an angel to speak so much, to speak twice in relation to a man's hair if it had not been to shadow out something extraordinary; and likewise the spirits dwelling in his hair as a spirit of strength to make him in his actions a Type of CHRIST in the operations of his power against the enemies of his

people, doth as much as any thing indicate this. That the Spirit of God dwelt in his hair partly appears from the charge given by an angel from heaven in relation to his hair. A charge given by an angel twice appearing from heaven to give it, certainly indicates some great thing in relation to both his head and hair. Why was it given but because his hair was to be a figure, not of CHRIST; for that his head was more proper to figure out than the hair, but that it figured the Church of God growing out of its head CHRIST, standing in it, and nourished by it; which CHRIST keeps undefiled, as a Nazarite was to keep his hair: but so great a charge must signify something more and greater than this. The hair must be kept clean and undefiled, that the holy spirit of God might dwell in it, and from it enable Samson to do such things as would shadow out CHRIST's warfare against, and victory over the powers of hell: But it doth yet more clearly, though not more truly appear that the spirit of God dwelt in his hair which figured his Church and spiritual kingdom, from his being able to carry away the pin and the Beam and web fastened to his hair, which would have pulled down another man's head, or plucked the hair out of his head. It appears yet more plainly from his own confession, for when his wife at the request of the Philistines importuned him to declare wherein his great strength lay, he confessed it was in his hair, and it was the truth; and what could the great strength in his hair be but the Spirit of God? But though this was the truth, yet it appears most plainly from facts which proved the truth of his confession; For 1. when he lost his hair, he lost the spirit of power which dwelt in his hair, and became as another man. 2^{ly}. When his hair grew the spirit of power which dwelt in it returned to him, and enabled him

him to do a greater execution upon the enemies of God, his people and himself than even the work which the angel said he was born to do, from something in relation to his hair, for after the angel had told his mother that he should be a Nazarite unto God, from the womb, that no razor should come upon his head, and charged her to take nothing that might defile his hair; presently added he shall begin to deliver Israel from the hand of the Philistines, as if this must come from something relating to his hair: and this he did while his hair was on his head, and no longer. While his hair was on his head it figured out the Church of God, in which the spirit of JEHOVAH dwelt, and then he did the great things which made him a figure of the Son of God, in his warfare, in his death and resurrection. How strongly doth the spirit's dwelling in his hair, and doing such great things in it, prove that his hair could no less than figure out God's Church? for in no other kind of hair could the spirit of JEHOVAH properly dwell, and do such things: and a man in whose hair the spirit of God dwelt must do great things indeed, which were also shadows of great, yea of the best and greatest good things to come. All this put together is a convincing demonstration, that the hair of Samson was a figure of the Church of God.

2. To shew, how, and in what respects Samson's hair was a representation of CHRIST'S Church; which will beyond any thing prove the truth of the observation, that his hair was an eminent representation of it; and require the belief of it.

SAMSON'S hair was a representation of the Church of God in the world three ways. First, as it was the hair of a man in common with the rest of men in nu-

merous particulars. Secondly, more properly, as it was the hair of a good man. Thirdly, yet more eminently and with greater propriety as he was a figurative person.

I. THE hair of Samson considered only as a man in common with other men, apart from his extraordinary circumstances, did in numerous particulars, and with great propriety, as shall now be made to appear, represent the Church of God in the world.

IN shewing the resemblance between his hair, consider'd only as a man and the Church of God in the world, I shall use as much brevity as I can, because I intend to shew more at large how the human hair of the head is a representation of the Church of God, in a discourse from another text; yet without omitting such eminent parts of light as strongly offer themselves in the way, and as this head of the discourse is the first in order, and a sort of a fundamental ground upon which the other heads of it do greatly depend; and is the regular way unto them, I shall further clear them by answering some objections which may offer to the minds of some against the account. Briefly the resemblance between Samson's hair and the Church of CHRIST in general consists for the most part in the following very clear, and remarkable particulars.

HIS hair which represented the Church was a created thing which could not make it self, nor could be made by any but by the blessed God; so the Church represented by it is a created thing not only the matter whereof it is made, but consider'd as the Church it is a spiritual creation of God, which could neither make it self, nor be made by any creature to be a Church but by God alone; and therefore the Church is most properly

properly called *a people formed for himself to shew his praise*, *Isai. xliii. 21. And created to good works, Eph. 2. 10.* When God created Samson's head in the womb which represented CHRIST himself the head of the Church, he created the hair of his head too, which represented the Church of CHRIST; fitly shewing, that when God in the womb of Eternity appointed CHRIST the head over all, to be a Saviour, he appointed a Church to be saved by him. When God created the head of this remarkable person in the womb, he created his hair in it, not by it, or near it, as the neck is joined to the head, not upon it as the skin is upon the flesh, the flesh upon the sinews, the sinews upon the bones; but in his head; as the original matter of the fruit the earth, trees and herbs were created in the surface of the earth before they grew out of it; fitly shewing how God in the womb of eternity chose his people in CHRIST JESUS to be holy before him in time, *Eph. i. 4.* In God's purpose of Election. Thro' JESUS CHRIST the Church had its beginning and first kind of being, according to the saying in *Chap. ii. 10.* *Where they are said to be a people created in Christ Jesus unto good works*; which not only expresses their change of nature in CHRIST by conversion in time; whereby they are enabled to do works truly good; but their being destin'd thereto from eternity, as the latter end of the verse shews.

HIS hair being created in his head; and not his head in his hair, or containing it, but contained by it, did represent, that CHRIST hath not his being from the Church, as the Church hath its being from him; at least not so far, and in such a manner as the Church hath her being from him. CHRIST indeed hath not his whole personal being from the Church, only his human nature

nature and manhood ; For he was made under the law, *Gal. iv. 4.* Hence we read of the generation of **JESUS CHRIST**, *Math. i. 1. &c.* And therefore called the Son of Man. But as to his divine nature, we must say with the *Prophet Micah v. 2.* *His goings forth are from eternity before the creation was, and who can declare his generation?* But the Church is altogether derived from **CHRIST**, the remnant of her corruption only excepted. As his hair grew out of his head, so the Church is derived from **CHRIST**, from his word, operations, merit, will, affections and love ; as herbs and trees grow out of the ground, or as children come out of their father's loins. His hair grew by virtue of the warmth, and moisture of the head, but communicates nothing to the head, either to strengthen or to help the growth of the head ; but the hair derives from the head a kind of life, whereby it is made to grow, and is preserved from putrefaction and going into nothing ; from whence the expression of live hair in opposition to that which is cut, or fallen from the head, which is called dead hair ; which sheweth how the Church groweth, and is preserved from such a measure of corruption, as would bring it to be nothing of a Church, by a virtue and life derived to her from **CHRIST** her head ; but that she communicates no life or power to **CHRIST** : only is an ornament to him, as the hair is to the head. The head gives life and virtue to the hair, and spendeth itself upon it ; the hair on the contrary, which receiveth life and virtue from the head, giveth them not to the head ; So it is between **CHRIST** and his church.

WHEN Samson was born into the world, his head came out of that place of obscurity the womb into the light with the hair on ; the one appeared not without the other ; so after the fall, when God opened the secret

eret counsel of his mercy, and began to manifest his Son, he manifested his Church, which was to be saved by him; for both are manifested in the first promise of the Covenant of grace which he made to Adam, recorded in *Gen. iii. 15.* the Church is contain'd in CHRIST her head every way, as he is the Son of God, and Mediator, Prophet, Priest, and King; not in one of these respects only; but in all these respects.

As his hair was not loosely placed in his head, but firmly rooted therein, and closed about by a firm thick skin; so as that it could neither fall off of itself, or be blown away with the wind, or be plucked off without great violence; or be put on, and put off from the head at pleasure, as other loose coverings of the head are, as Hats, caps, &c. This represented how the Church is firmly placed in her head CHRIST, so as she will neither fall off from him of herself, nor can be taken away by violence from him, *John x. 28, 29.* *And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand.* Nor doth he himself put her off from him at one time, and then take her to him again, as the Arminians madly teach; *For he is joined to her by an everlasting Covenant which shall not be broken, Isai. liv. 6. to Verse the 10th.* And though 'tis true there is commonly a falling of the hair caused by sickness or age, and sometimes men do pluck their own hair, and have it violently taken away from them by others; But this is not to be applied to those who are savingly in CHRIST, but to such members of the visible Church as are only united to him by external profession, not by a special saving faith, of whose falling away CHRIST himself speaks, *John xv. 6.* *If a man abide*

abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned. Of the safety of the elect he speaks in Chap. x. 27, 28, 29. *He leaves none of them but the Son of perdition only* Chap. xvii. 12. Who could have plucked off Samson's hair or durst attempt it, tho' he was but a man? And but a figure of CHRIST in his power; much less can any take away any of CHRIST's elect people from him who is Almighty. 'Tis true indeed that Samson's hair was taken from him; but it was when he suffered it in a manner to be taken from him, or when he was asleep, not when he was awake.

His hair being firmly placed in his head, which is the higher part of the body, which is made of an erect form towards heaven; it follows from hence that he held up his hair towards heaven a good way above the dirty ground; so that his hair was not dirtied upon the ground as his feet were some-times, and in some places. Now this in my sight doth marvellously, and comfortably represent, how CHRIST in whom the elect Church is firmly rooted, and enclosed by the profession of a true faith doth raise and hold her up towards heaven a good way above the dirty worldly, carnal, state in which others live and die. 'Tis true, the hair of the head is made by its own weight very much to tend downwards; only the end of it sometimes turns up, and such a form of hair only is fit to represent the Church which turns upward; and such a form of hair I am inclin'd to think Samson had, whose hair beyond that of all men in the world did represent the Church; and would fall downward upon the ground if the head did not hold it in, and hold it up; shewing farther the strong tendency which is in the Church of GOD which is the spiritual hair of CHRIST's mystical body by reason

son of the weight of the strong remnant of corruption yet remaining in her to fall downward towards the worldly state, if they were not held up by CHRIST, in whom they are placed: yet when Samson was young, and of small height above the earth, his hair, which naturally figured the Church, was not so high towards heaven and above the earth which he trod upon as it came to be afterward when he was full grown; which fitly represents how the Church of old was not so lifted up in knowledge, faith, hope, courage, and joy, as it came to be afterward, when CHRIST was more abundantly revealed in the world when grace came to be more abundantly given. The gospel dispensation of grace lifts up the Church which is founded upon it higher than the old Testament dispensation of grace did; as mount Zion was higher ground than mount Sinai.

It follows also, that wherever he went up and down in the world, to the right or left, forwards or backwards, to the East, West, North or South, that his hair went with him; he neither did, nor could go any where without his hair which was firmly placed in his head; fitly teaching us farther that wherever CHRIST is in the world, his Church is with him, and when he removes from one part of it to another, his Church moves with him as the camp of Israel went after the Ark and the cloud in the wilderness. When he leaves any people his Church ceases to be there; and when he comes to any people in his special grace he makes up a Church there; which will remain there as long as he remains.

It also farther follows, that whatever befel Samson's head, whether he was in or out of shelter, whether it

was afflicted by heat or cold storms of wind or rain, the same thing must befall his hair which was firmly rooted in, and united with his head ; which represents another truth in christianity, that whatever befalls either CHRIST or his Church here in the world, or however either of them are used in the world, the other is affected by it, by reason of the inseparable connexion between them ; such indeed as is between a man's head and his hair. If the Church is afflicted, he is afflicted with it, *Isai. lxiii. 9. In all their afflictions he was afflicted.* And *Acts ix. 4, 5. Saul, Saul, why persecutest thou me? And if they are kindly used, Christ is affected with it ; see a plain proof of both in Math. xxv. 34. to 40.*

AGAIN it follows yet farther, as his hair was firmly rooted and closed in his head from the beginning of his life, so that at no time of his life he was without his hair, that CHRIST is never without a Church in the world ; 'Tis true that once his hair was shaved from off his head, so that there was either no hair, or but little upon his head ; for it may be, as they were in haste for fear of awaking him, they did not do it so far, as that no remnant of his hair was left : but tho' little or no hair was left, yet there was the root of hair still in his head ; which soon grew to supply the place of the hair which he lost : this was proper to represent, how CHRIST the spiritual head is never without a people peculiarly belonging to him in the world ; and the Church therefore an everlasting kingdom which shall not be broken. *Dan. ii. 44. Tho' he hath suffered the powers of hell, both Pagan and Popish to cut off his people from this world in great numbers sometimes ; yet they grow up again to the confusion of their enemies. Had the Philistines plucked his hair*
from

from the roots, then he would be hairless from thence forth; but as they could not do this, for this would have awakened him, and he would have punished them for their attempts, his hair grew again; So CHRIST, who is as one asleep when his people are cut off, not really asleep as Samson was when his hair was shaved, will not suffer his people to be plucked out of their root in himself; but only suffers a destruction of their outward man. He doth not suffer his enemies to take away the dispensation of grace in which his people stand, and are united to him, in like manner as the hair is rooted in the skin and ligaments which cover the head, and is most closely united with it; For CHRIST now in his exalted state will not suffer torment from his enemies by having his people plucked out of him, or his covenant in which he is united to his people, and in which he holds them fast, taken away from him. Thus as Samson's head all the days of his life upon the earth, was never without hair, either upon or in his head; so CHRIST is never without a people peculiarly belonging to him all the days of his government of the world. When his Church is not visible to the world, he hath his secret once in it, *Psal. lxxxiii. 3.* The continuance of the Church is notably promised to CHRIST, *Psal. lxxxix. 35, 36, 37.* *Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the Sun before me. It shall be established for ever as the Moon and as a faithful witness in heaven, Selah.*

I.

WELL, Samson was a type of CHRIST,
 Was also from the womb;
 In the great actions of his life,
 And death until the tomb.

II.

A type of CHRIST in strength and power,
As Solomon in wisdom,
As Moses of his mediation;
And David in his kingdom.

III.

His hair the Church of GOD resembled
In form, and its partition:
As standing, growing in his head,
And from his head nutrition.

IV.

In its divisions general,
Particular also;
GOD's spirit dwelt within his hair,
Bad men to overthrow.

V.

His hairs at first could be but few,
And true GOD's Church was so;
Yet after this did both increase,
And made a goodly shew.

VI.

His hair was clean and pure withal
From ceremonial sin,
From mortal sin CHRIST keeps his Church
Without, and so within.

VII.

Without his hair he no where went,
From his Church CHRIST doth not go:
He travels with it through the world,
And leads it to and fro.

VIII.

GOD's spirit dwelling in his hair,
Wondrous things performed,
So CHRIST performeth in his Church,
The wondrous things resembled.

From

IX.

From his head his hair was taken,

So Jewish Church destroyed;

As afterward his hair grew up,

The gentile Church succeeded.

P A R T II.

Of the ORDER and FORM of his HAIR. &c.

THE order and form of his hair also did represent two remarkable facts concerning the Church of the blessed God in the world.

1. THE general division of it upon the crown of the head into two parts, which is common to other men's hair; what could it represent but the two grand, and much observed distinction of the Church into that of the old and new Testament ones? Sufficiently indeed distinguished by the difference of their dispensations; which distinction also began about the middle of the world's time; answerable to this general division of the hair about the middle of the crown of the head into two parts, or sides, on the sides of the head.

2. THE more particular division of his hair into locks, or particular division into smaller parts, the words of the text expressly mention the seven locks of his head. We are not indeed to understand the word seven here in a strict sense, as we understand it in Arithmetic in the numbering of things, but we are to take it here as we are to take it in many other places of scripture for a number of perfections, signifying many locks of hair; so many as well could become

become his head ; which particular division of his hair was proper to represent another part of the Church's condition, *i. e.* its division into particular parts of nations tribes and tongues, and particular congregations and societies ; a circumstance belonging to the Church represented by many things in the works of creation besides, and by many figures under the old Testament. And in regard of the value of the subject represented, *i. e.* the Church or people of God in the world ; it is well worthy of being represented in these circumstances of its general and particular division ; among others in the person of man, who is made after the image of God. It is true that this general and particular division of the hair ; which is partly directed by nature and partly improved by the art of man, is naturally design'd for an ornament to the head. And the works of God's creation are made so much the more excellent and useful, as they are capable of representing his more excellent spiritual works.

SAMSON's hair also, in regard of its number, did in more ways than one represent the Church. The great number of hairs upon his head, what could it represent but the great number of the members of believers in CHRIST the blessed head over all ? The hairs of the head are numerous to a proverb, both in scripture, as in, *Psal.* xl. 12. and in common speech : they are beyond number, and as Samson's hair was in a peculiar manner design'd to represent CHRIST's Church, we may well suppose he had a full head of hair, capable in some notable degree of representing the great number of the particular members of CHRIST's elect Church ; who are in scripture represented to be innumerable, *Rev.* vii. 9. *After this I beheld, and lo a great multitude, which no man could number, of all nations, and*

and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands;

WHEN he was an infant indeed his hairs were much fewer, as is common to all men, than when he came to age; which fitly represents the fewness of true believers towards the beginning of time, and of CHRIST's government; as the scripture shews us was the case; yet gradually increasing until they came to be innumerable: and had he lived to be very old, his hair would have fallen and come to be but few, as they had been in the beginning of his life; which would have represented the great falling away which will be in the visible Church, and the fewness of true believers towards the latter end of time; according as the scripture represents that it will be in the world then as it was in the days of Noah *Math. xxiv. 37, to 41.*

SAMSON's hair, being without doubt of a convenient quantity, and well divided and ordered, was an ornament to his head, as every man's hair is; For the scripture signifies as much in threatening baldness as a part of judgment to come upon the Jews, instead of a well set hair, which was an ornament *Isai. iii. 24.*

THO' I never saw the man, yet I am very confident that he whose hair was designed to be an extraordinary representation of CHRIST's Church, had an excellent head of hair; something in it very remarkable to picture out the thing signified, the Church; which is an ornament to CHRIST; as a crown is also to a king's head. It would not become the Son of God himself to have the title of King without a kingdom and subjects to rule.

SAMSON

SAMSON as a Nazarite, was doubtless careful of his hair, and more so as he was an extraordinary Nazarite, both to keep it from defilement, and to have it well set, and kept in order; for an ornament; So CHRIST in regard of his Church doth keep it from defilement, and orders it, *Isai. ix. 7.* Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and with justice, from henceforth, even for ever. The zeal of the Lord of hosts will perform this; to be an ornament to himself.

He had also some covering for his head, and hair; for it is not to be imagined that he went abroad in the Air, the heat and cold far from home without some covering for his hair: and a remarkable person such as he was, cannot in reason be supposed to have had a mean covering for his head, but some thing that became this nobler part of the body, the head, and also his circumstances in the world; as his being Israel's Judge; this also was fit to represent the spiritual covering which CHRIST hath for his Church, even his providence, which is both a firm, and beautiful covering for his Church. The fourfold covering of the Tabernacle which figured the Church, *Isai. 4. ult. Amos. ix. 12.* Was another figure of this work of grace and mercy.

As to the colour of his hair, the text tells us not; but we may suppose it to be black; which is the colour of hair that is natural and common to his nation; and it is to this colour of hair reference is made in the first words of the Text; which can represent nothing properly but the afflicted state of CHRIST's Church in the world. The same thing, is meant by *Cant. i. 5, 6. I am black but*

comely,

comely, O ye daughters of Jerusalem, as the tents of Kedar as the curtains of Solomon. Look not upon me, because I am black, because the Sun hath looked upon me: my mother's children were angry with me, they made me the keeper of the vineyards: but mine own vineyard have I not kept. By which the Church expresses her own afflicted state, in allusion to the swarthiness of colour caused by the heat of the Sun. I omit drawing any conclusion about the colour of Samson's hair, from the heathen story of Nisus King of Megaris in Greece, of whom it is reported that he had a purple colour'd hair on his head; on which depended the preservation of his life and kingdom; which his daughter Scylla is said to have delivered unto King Minos her father's enemy, with whom she fell in love, tho' this seems to be Samson's story in disguise and disfigured, because the Greeks used to metamorphose truths so far into fables, that nothing certain can be concluded from them, but that some things of that nature in general, which they seem to describe, have been in the world.

THUS I have shewed the first thing, how Samson's hair considered only as a man was a representation of the Church of God in the world, abstracted from all other circumstances of his life; but such only of them as unavoidably offer'd themselves in the way of explication.

BUT some may possibly here object: if Samson was a holy man from the womb and the beginning of his life, as the account of his life seems to assert him to be, how can we say with propriety that the hair of Samson considered only as a man was a representation of God's Church? For supposing him to be a good man from the beginning, it would not be proper to say, that Sam-

son's hair consider'd only as a man, we mean in his fallen state, did represent the Church, but only to say, that supposing we were to consider him only as a man, and not as a good man, that his hair in many things only would have been a representation of God's Church, not in very many things.

To this I answer, that he was indeed legally holy, or as he was a Nazarite unto God from the womb, he was in the sense of the ceremonial law holy, as soon as he had any being in the womb ; and therein fitly typified the moral essential holiness of CHRIST from the first beginning of his being in the womb ; but as to this Man, tho' he was ceremonially holy from the beginning of life, he might not be morally holy so soon ; but admitting he was morally sanctified from the womb, as John the Baptist was, and we cannot say he was not, yet he could not be so from the first beginning of life ; else he could not be said to be sanctified in the womb if he was not previously corrupted ; for it was one of the preeminences of CHRIST, who in all things hath the preeminence over his brethren, *Col. i. 18.* To be holy from the beginning of life, so as not to stand in need of sanctification in the womb ; and therefore the angel in speaking to Mary called him, that holy thing that should be born of her, *Luke i. 35.* Had Adam stood indeed, his posterity would have been holy from the beginning of life, so as to stand in no need of a change in the womb, as they would have nothing in them to occasion it and make it necessary : but Adam after his fall begat children after his own Image, *Gen. v. 3.* It is CHRIST the second Adam that begets some of them afterwards upon his own Image, even in the womb ; among which number Samson might be one ; and I am much inclin'd to think, that he was morally, as well as ceremonial-

ceremonially holy from the womb ; as he was an eminent type of the Son of God from the beginning of his life to the end of it ; but being sanctified in the womb, which implies his corrupt state previous to that sanctification, there is room still to consider him as a mere man ; and in how many respects in that case his hair was capable of representing God's Church, may be learnt from what hath been spoken already ; altho' being to be consider'd as a man in his unsanctified state only when he was in the womb, he was not so capable of representing the Church in his hair merely as a man, as he would have been, had his change come to pass after his birth, especially in his advanced age ; for his being holy and a Nazarite to God in the womb made his hair a greater and farther figure or representation of the Church of God than otherwise it could have been. This may yet lead to another objection : how can the hair of any unchanged man continuing in his sinful evil state, be thought fit naturally to resemble so sacred and grand a thing as the Church of God is ? Doth not sin render men unfit for this in any part of their Bodies ?

I answer no ; for sin hath made no very great change in the form of a man's body ; so that whatever the human body was capable of representing before the fall ; it is still capable of representing ; altho' it must be granted not altogether so perfectly : neither doth grace on the other hand make any considerable alteration in the bodies of men for the better, to make them more capable of representing things spiritual : there is also some remnant of God's Image still left upon the soul in its fallen state, as appears from, *Gen. ix. 5, 6. And Rom. ii. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these*

having not the law, are a law unto themselves : which shew the work of the law written in their hearts, their consciences also bearing witness, and their thoughts the mean while accusing, or excusing one another. For if there is a remnant of GOD's law which is a transcript of GOD's moral perfections upon the soul, there must be a remnant of his Image upon it in an adequate measure.

BESIDES this, the thing itself represented, which is the Church, is far from being perfect, and free from fault in the present life ; and therefore not above being represented by imperfect things. Doth not GOD make the supreme Magistrates, most of whom are unrenewed men representatives of himself in his authority, and supreme government of the world, so far as to derive his name upon them ? *Psal. lxxxii. 6, 7. I said ye are Gods, but ye shall die as men.* It is a greater thing for sinful men to represent GOD in any respect, than to represent his Church. This is sufficient to prove that the hair of a man considered only as a man doth ; and consequently that Samson's hair considered as a man had a fitness in it to represent it ; and therefore did represent it. and this brings me on regularly another step to infer,

2. THAT if Samson's hair consider'd only as a man, did represent the Church of GOD in the world ; then as a good man he did in his hair yet farther and more properly represent it. Some indeed of late have thought slightly of him, being scarce willing to reckon him a good man, much less that he was eminently such ; but they err, not knowing, or considering that the scripture ranks him among the principal instances of the faith of the old Testament : and because they do not see into the spirituality of the account of his life, which is a wonderful thing ; which I hope in time, through the divine assistance, to make appear to man y. Now

Now he being a good man, it is easy to see from hence, the greater fitness he had to represent the Church in his hair. The hair of a natural man, altho', as we have already seen, is capable of representing God's Church in numerous particulars, yet being a profane thing, as his person is, It is not capable of representing the sacred nature and holiness of the Church, in which its principal excellence consists, as the hair of a good man is, whose whole person is sacred. Here therefore is one grand thing belonging to the Church of God, which the hair of a good man is capable of representing which the hair of a natural man is not; and consequently which Samson's hair represented, consider'd as a good man; which neither did, nor could represent before he was sanctified and changed. This good man also, whose head and person was sacred, was more fit to represent CHRIST the holy one of GOD in whom the Church stands, lives, moves and hath its being as a Church; as the hair stands and grows in the head, and moves with it and upon it. And besides this, a good man was the only proper kind of person which was fit to be made in his hair an extraordinary figure or type of the Church; for admitting that unchanged men might be Nazarites; *i. e.* Ordinary figures of the Church in their hair, yet I cannot admit that God would admit of an unchanged man to be an extraordinary Nazarite; *i. e.* a person extraordinary in his hair to represent the Church; and accordingly in fact we find that extraordinary Nazarites, such as Samuel, John the baptist, and Samson, were holy men. I think indeed the ordinary Nazarites were generally the best sort of people among the people of Israel; for I think that few men but such as were truly good, would exercise such self denial to the flesh as they did, and persevere in it. But as to extraordinary Nazarites,

rites, the scripture shews plain enough, that they were men truly good. Real goodness was necessary to make them extraordinary figures of CHRIST's Church; which justifies me for saying, that Samson as a good man did in his hair farther represent the Church of God: and leads me directly to shew, that

3. He did represent it in his hair as he was a figurative man. If as a good man, then as a figurative man yet more eminently he did shadow it forth. I must here a little change my stile from saying that Samson in his hair did represent the Church as a man, and as a good man; to say, that he did in his hair typify figure out and shadow forth the Church, as he was a typical person, and that three ways;

1. MORE generally as he was an Israelite, or belonging to a people who were a figurative people. Secondly, More particularly as he was in a particular respect a figurative person, as Judge of Israel. Thirdly, as he was in extraordinary respects a figurative person, and that in two respects.

1. As he was an extraordinary Nazarite.

2. with respect to the peculiarities of his life dependant upon the former; so many things concurred to to make him a marvellous type of CHRIST, and a marvellous type of the Church in the hair of his head; such as none else was, or need be, either before or after him.

1. MORE generally Samson did in his hair figuratively represent the Church of God in the world, as he was an Israelite, or belonging to a nation which was a figurative people in the world, and a type of the spiritual Israel, the gospel elect Church; not in heaven, but in the

the world ; and a great and wonderful representation of it. Now a member of this spiritual typical people was fitter to be a type of spiritual things, than a person out of those circumstances could properly, and therefore could possibly be.

2. MORE particularly, as he was a typical person in his office as the Judge of Israel, as he is called in the latter end of the account of his life, he was farther fitted to be a type of CHRIST in the hair of his head ; for in the hair of his head, and as an extraordinary Nazarite unto GOD, he was chiefly a figurative person. The Kings of Israel, as well as their priests and prophets, were typical persons in their offices. Now the Judges who were before the Kings were a kind of Kings in Jeshurun ; for they filled the place of Kings ; and the GOD of Israel spoke to Samuel, as if they were as good as Kings ; for he blamed Israel for not being contented with their Judges, Sam. viii. 7, 8, 9. Now Samson as the Judge of Israel was a type of CHRIST in his Kingly office over his Church, and being a type of CHRIST in one respect, he was fitter to be a type in another respect ; and the hair of whose head was as fit to be made a figure of CHRIST's Church, as the hair of him, who at once was the civil head of the Church, and a Nazarite unto GOD !

3. SAMSON in his hair did typify, and yet more eminently ; yea most eminently typify and figure out that great subject the Church of GOD in the world, as he was an extraordinary Nazarite ; and in the great actions of his life in which he figured the Son of GOD.

1. As an extraordinary Nazarite, his hair did, and must represent the Church in more and greater respects than

than the hair of a common Nazarite either did, or could represent the Elect Church of God; nor could the hair of any man be fit for the Spirit of God to dwell in, and miraculously work from as it did in Samson's hair, but in the hair of an extraordinary Nazarite, who was ceremonially, if not morally holy also from the womb; as the Angel of the Lord told his mother he should be.

2. As in the great actions of his life, and in his death he was a type of the Son of God in the great works of his power and government, he was fitter, and the fittest person of any in the world to represent the Church of God in his hair; As when he overcame the Lion which roared against him, when he went to fetch a wife out of the land of the Philistines, *Chap. xiv. 5, 6.* He was a figure of CHRIST in overcoming Satan, who set upon him and tempted him when he publicly began the work of our Salvation, and went to fetch his bride the gospel Church out of the spiritually uncircumcised world; as related, *Math. Chap. iv.* In his overcoming the Philistines with the Jaw bone of an ass; fitly shadowing forth CHRIST prevailing over his own and his people's enemies by the mouths of his Ministers, which as compared to him who is the wisdom of God, who charges his Angels with folly, are but as the dull ass's mouth.

ANOTHER of the great actions of this mighty man of God, not only a man of God, but a man of God in an extraordinary way such as no one else was, for no one of the eminent saints of the old Testament was a type of CHRIST in his power, in his own and his Church's behalf but he; though there were some of them better than he, in other respects: at his carrying away

away the gate of Gaza which had been shut upon him by the Philistines, to the intent that he should never go out; which was a typical prophetic representation of the resurrection of CHRIST from the grave which was shut and sealed upon him that he might never rise; which is the ground of the great grace of the resurrection, and of our hope of it, *1 Cor. xv. 3, 4, &c.* for as Samson rose out of the bed at midnight where he had lain with a harlot, and soon after in the morning went out; and carried away the doors of the gate of the city, the two posts bar and all, *i. e.* the whole gate, and carried them on his shoulders to the top of an hill before Hebron, *Judg. xvi. 1, 2, 3, 4.* So CHRIST whom Samson typified, rose in the morning after he had made his grave with the wicked, and had lain in the grave with an adulterous generation as he called them, *Math. xii. 39.* the same kind of people whom the Prophet, *Ezek. xvi. 35.* calls an harlot; and triumphed over death and the grave openly, *having spoiled principalities and powers, Col. ii. 15.* to the wonder of all, to the great joy of his true friends and followers, and the great vexation of his enemies; Just as Samson's exploit and escape from Gaza was to his relations, friends and enemies, the Apostles word in *Col. ii. 15.* now quoted not unlikely is a reference to it; there being nothing in all the old Testament to which he could as properly refer to, as this miraculous act of Samson. Thus we see in Samson a type and figure of CHRIST's resurrection, nor can it be reasonably supposed that the spirit of wisdom and power should be given to him as a type of CHRIST, only to represent the warfare of his life, and death in our behalf; without making him in one or other of his great actions a type of him in the great work of our Salvation: and here we have it in his miraculously carrying away the

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Inferences.

1. How plainly it appears from all this that the hair of this *little Sun*, as his name Shemefson signifies, was a picture of the Church of God? For could it in so many particulars, and wonderful ways bear a similitude to the Church of God, and not be designedly made to represent it by the providence of God? Every sober man will allow it was, for reason and over-bearing light commands him to believe it; And unbelief itself can scarce deny it; cannot reasonably deny it.

2. If Samson's hair was a type, and such a type of the Church, as hath been clearly and abundantly shewed it was; then Samson's head which bore it, and out of which this wonderful hair grew, and in which it stood, must be a type of CHRIST the head of the Church. His head considered only as a man, or according to nature, fitly represented CHRIST as head of the Church; CHRIST being several times called the head of the body, *Eph. iv. 15. Col. i. 18.* in reference to the head of the human natural body. As he was a good man, his head was a fitter representation, yea much more fitly and abundantly as he was an extraordinary Nazarite and holy from the womb; and as he was a type of CHRIST in the womb, in his life and in his death; So that putting every thing together, we cannot find the head of any man, of any of the saints that ever was, so fit to represent CHRIST the head of the Church, as Samson's head was, and so fit to bear the hair, which above the hairs of all men did shadow out the Church of God; and that is the reason why his hair was made such a wonderful resemblance of God's Church; more especially of the gospel Church. As there was no part

of his body so fit to represent CHRIST himself as his head, so nothing that did belong to his body was so proper to represent the Church of CHRIST as the hair which grew out of his head, and stood in it; And therefore his hair and no other part of his body was made to resemble and figure out the spiritual people of God.

3. SEE hence the reason why the Spirit of the LORD which acted mightily upon Samson and through him upon other things, dwelt in his hair; and from thence miraculously acted upon him, and through him, It was because his hair was a figure of the Church of God. I have shewed under another head sufficiently clear, that the Spirit of God who did the great, yea and wonderful things by him, and for him, dwelt in his hair; and why but to shew how the Spirit dwells in his Church, as the cloud of glory dwelt in the Tabernacle and Temple? And where could the Spirit of the LORD dwell so properly as in his hair which represented the Church growing upon, and standing in his head, whose head represented CHRIST himself? And it is easy therefore to see that in no other place of his body could the Spirit of God properly dwell in and act therefrom, but from his hair and head, whose hair, and head, and whole person were shadows of good, yea of great good things to come: and for that reason it dwelt there, and in no other part of his body. God dwelt one time in a bush of trees, *Deut. xxxiii. 16.* which was a meaner thing than the bush of hair upon the head of a living, great and good man, who was a figure of the Son of God in his actions and whole person, especially in his head; and the hair upon his head, a design'd and great resemblance of the Church of God.

4. SEE

4. SEE hence the reason of the angel's double charge concerning him in relation to his head and hair, *Chap. xlii. 3, 4. 13, 14.* Had an angel of GOD given charge but once about it, it had been a great thing and very significative, but his giving a charge twice, and appearing twice to give the charge, and to both his parents must be yet more significative; And why and wherefore could it be but because his head and hair were shadows even from the womb of great things? Yea of the greatest and best things, even of CHRIST and his Church! For what could Samson's hair represent or shadow forth better or more properly than the Church of CHRIST? And what could his head which bore that hair and out of which it grew, typify or more properly represent than CHRIST, out of which the Church grows, in which it stands, lives, and is preserved; and to which it is an ornament?

5. SEE in this account of Samson, an instance how GOD respecteth and honoureth the meaner, and meanest part of his creation; The hairs of men and beasts are mean things in the creation, the meaner things belonging to them; as being none of their numbers, but only excrescences growing out of the flesh; Yet from the goodness and wisdom of the Creator, of great use both natural, and spiritual. The natural use of hair to man and beast, (for it belongs neither to fowls nor fishes who have another sort of covering) is great, and much more than men do consider. To man the hair of the head is at once a covering, and an ornament; For how would the Skull appear without this ornament and covering of the hair? To the beasts also it is both a covering and an ornament. It is their very cloathing and covering of the skin from the injuries of cold and heat; and how would they appear,

appear, and what should they do without their hair?

BUT the hairs of men and beasts have been by the wisdom of GOD, made of great spiritual use also in the typical prophetic times of the old Testament, together with their natural use, by which they were made fitter to figure and shadow out spiritual things of great excellence and importance; whereby GOD did yet more abundantly honour this part of his creation, (for he and none other did or could create the hairs of man and beast,) especially of clean beasts, For of the hairs of unclean beasts no typical use was made of them, or was proper to be made of them, but only the hairs of clean beasts; as goats hair of which a covering was made for the Tabernacle, *Exod. xxvi. 7, &c.* which was a type both of the Church of GOD, and of CHRIST the Saviour of the Church. And a fleece of wool, the hairs of a sheep was made a type and shadow both of the old and new Testament Church, *Judg. vi. 36. to the end*; a great and wonderful figure of that great subject the whole Church of GOD, and next to GOD himself, the greatest subject in earth and heaven, And the hair of the Prophet *Ezekiel, Chap. v.* was made by the direction of GOD, a representation of his future management of the Jewish visible Church in the world, in various particulars: Nor is it to be forgotten of what use the skins of the sheep and goats were to the Martyrs of JESUS CHRIST in their wandering suffering state in the world, *Heb. xi. 37.*

BUT in no man's hair did the LORD honour himself as in the hair of his Nazarite Samson, which at once was a representation of the whole Church of GOD in the world, and the dwelling place of his Spirit, as a Spirit of power in the behalf of his Church;
making

making him a figure of his Son in his power, and a great sign both of the Spirit's, and of CHRIST's almighty-ness; enabling Samson to do such supernatural miraculous things, as made him a great type of the Son of God in the warfare of his life, in his death and resurrection from the dead, whereby CHRIST laid the foundation of the spiritual kingdom of God in the world, and the destruction of Satan's kingdom, and of completing the work of our Salvation: Of such great use and signification was the hair of this extraordinary Nazarite of God from the womb, the like whereof never had been before, never could be afterward. No wonder we have an account of it in the word of God, the Bible would have been defective without the account of this wonderful thing which came to pass in the course of time; of concernment to be known by Jews and Gentiles, by us here, and by all the world to the end of time. There should be a Hymn upon the subject; There is in heaven you will find, the place of every particular joy, and perfect singing; where every work of providence in the behalf of God's Church which hath been on earth, and shall go to heaven will be sung, and this among the rest will be sung by saints and angels, with excellent hearts and excellent voices, we shall be glad to hear it, and bear a part in it. There it will be for Samson's honour and joy included in the praise of God, who likely will bear a special part in the holy heavenly triumphant rejoicing. With what deep humility, will he wonder, love and praise the Majesty of God, for making choice of him from the womb to be a type of his Son in the greatest respects he was, or could be represented? And in some singular ways and manner in which none of the personal types represented him, who in other respects represented him more than he; and for sending his

his angel to foretell his being, and to give charge concerning him, especially if this angel was the Son of God himself, as by some of his expressions and actions it seems he was, whom Samson was to typify. All heaven do doubtless honour the man who was a great type of him by whom they were saved; tho' he lived a life of sorrow and suffering and was despised by many while in the world, and still is misunderstood, and misrepresented by some; and even hardly spoken of by some late divines, and went to heaven by a violent death; yet whose death was a prophetic and designed representation of that death of CHRIST, by which Samson himself, and all the saints in heaven and earth are saved. This hath made amends for all his sufferings on earth, and makes him joyful for ever in the world of glory.

6. LEARN farther from all this, the personal excellence and great value of this extraordinary man; For was he not a person of great excellence and value, who was a circumcised Israelite, a member of God's Church and spiritual kingdom, an extraordinary Nazarite, and ceremonially, if not morally holy from the womb? who was a person extraordinary in his conception, life, and death, in his office, the great actions of his life and sufferings! and in all these a type of the Son of God! In all that he did and suffered! In all things, except in his sins, in which he could be no type of the holy one of Israel; who was a type both of CHRIST and his Church together, the two greatest subjects of the spiritual world! In his head, and the great actions of his life and sufferings, a figure of the MESSIAH the Saviour! In his hair of the Church saved by him! who like the Son of God, had the Spirit of God upon him in an extraordinary measure, making

making him stronger than any man in the world, too hard for an army, any army in the world; Invincible! And to perform such actions as no man in the world ever did, or could do but one in his place and circumstances! Concerning whom the angel of the LORD appeared twice, and did wonderfully! No wonder the Apostle Paul, who above any man was in the secrets of heaven, ranketh Samson among the chief saints and believers of the old Testament Church, *Heb. xi. 32, 33, 34.*

LET any man set these things together, and think and speak demeaningly of this saint of the LORD if he can. Should any error be good on either hand, it would be best to err on the charitable side; for with respect to the things that appear faulty in him, there is more to be said in his behalf than men are aware of, for want of a better understanding of the subject.

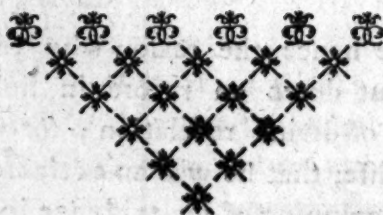
LASTLY see hence the reason why the account of this man is put down on record in holy writ, and makes a part of divine revelation; for we see in the history of his life, that he was an extraordinary person from the first beginning of his existence in the womb to his death.

WHY are the words of the text put down in holy writ? Why written and printed and continued in print, but to be read, considered, explained and remembered for instruction in righteousness? And we see from the explanation of it, that the subject is great in its self and of special concern to us; I mean Samson's hair which was a great and wonderful figure of the gospel Church, of which we have the honour to be members; wherein we enjoy all the means of grace necessary to prepare us for everlasting happiness; this

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therefore justifies my labour in understanding, and explaining the subject in so large and particular manner as I have done. I hope also not without the good hand of God upon me, and the light of the divine presence, enabling me to explain it according to the analogy of the faith, the Apostles rule of explaining prophetic writ, *Rom. xii. 6.* And thereby laying a proper and large foundation to answer all the objections that may be made against it.



S E R M O N I.

S H E W I N G,

The Evil Nature, and hurtful
Effects of U N B E L I E F ;

F R O M

Heb. iv. 6. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in, because of unbelief.

THE Apostle both in the text and context, is shewing the difference between believers and unbelievers from the opposite effects of faith and unbelief: that which he principally aims at, is to shew that they who believe shall certainly go to heaven, to rest from all the present life; but that they who believe not, shall not, cannot possibly go to heaven; this he proves by shewing that the Israelites who believed went to Canaan, to rest from the troubles of the wilderness thro' which they traveled; but that they who believed not, neither did, nor possibly could enter into Canaan because of their unbelief. The proof is the properest that he

could have brought, because Canaan was a type of heaven; and consequently the faith of them who believed, which brought them to Canaan, a figure of the faith of the elect which brings them to heaven: and the unbelief of the rest, equally a figure of the unbelief which hinders men from going to heaven, and sends them to hell; hence therefore, 'tis that the Apostle warns Christians to beware that they perish not after the same example of unbelief, verse 11. after the text.

OBSERVE hence, *that unbelief is an evil, hurtful thing, which hinders men from going into happiness; and brings them to destruction.*

HE that believeth and is baptized shall be saved, but he that believeth not shall be damned, *Mark xvi. 16.* It is present condemnation, *John iii. 16.* He that believeth on him (the Son of God) is not condemned, but he that believeth not is condemned already. The sentence of condemnation is over him, tho' not yet executed. Unbelief is, in its evil nature, the opposite of precious faith, and, in its evil effects, the opposite of saving faith.

To shew the evil of it more particularly, I shall first shew, what are the kinds of unbelief. Secondly, wherein the evil nature of it eminently appears. Thirdly, how it doth condemn the sinner. Fourthly, why unbelief brings condemnation more than any other sin.

FIRST shew the kinds of unbelief.

I. THERE is an historical unbelief, which is the not believing the truths revealed in the word of God, in obedience to his authority. As there is a historical faith,
which

which is the believing the truths revealed in the word, upon the authority of GOD; for faith being the opposite to unbelief in all things, it can have no branch or part which doth not answer to an opposite branch or part of unbelief.

2. THERE is a temporary unbelief, which reigns for a time, but which at some time or other will be subdued and brought under, in those who are chosen to salvation. When saving faith comes to be wrought in souls, unbelief cannot reign together with their faith but before faith comes; for its reigning ceases the moment that true faith is receiv'd; tho' still it it will have a being in the soul; a remnant of it will remain, which will much oppose and hinder the exercise of faith, and weaken its very habit; but its reigning is only for a time in the elect. In impenitent sinners it will reign till death. Thus we see that there is in the people of GOD a reigning, and a subdued unbelief: a reigning unbelief before faith received, and after faith received a subdued or subjected unbelief. In impenitent sinners there is no subjected unbelief: in them it always reigns, and is never brought to a remnant: yet it should be observed, that the unbelief which is in good men differs not in nature, but only in measure and circumstances from the unbelief which is in bad men.

3. THERE is that which may more properly be called the condemning unbelief: as there is a justifying faith, which differs from the historical faith; so there is on the contrary, a condemning unbelief, which at least differs in exercise from the historical unbelief of the world. The occasion of this kind of unbelief is the offer of CHRIST as a Saviour to sinners, the refusing of which offer is that, which may more properly and immediately,

mediately, be called the condemning unbelief; even as the faith which receives CHRIST and his righteousness, is that branch or exercise of faith, which is called the justifying faith; to which faith there must be some answerable branch or exercise of unbelief; because they are opposites: not but that the not believing the truths of GOD alone is a just cause of condemnation, and it always foregoes the refusing of CHRIST for a Saviour; even as they who believe the word first, do accept the Saviour: but he is in the direct way to condemnation who rejects the Saviour and his righteousness, thinking to be saved in his sins, or for his righteousness sake. CHRIST is the glory of the gospel, and the rejecting of him the great sin against the gospel. They who will not receive CHRIST's golden merits, with his rich salvation will always remain poor, and die over head and ears in debt to divine justice; which they will never be able to pay; and therefore shall always remain in the prison of hell: but some are wise merchants to buy the pearl of great price, and the field of the means of grace for its sake, *Math. xiii. 44, 45, 46.*

LET none say that CHRIST is offer'd to none but the elect who receive him, he is offer'd to those who reject him, *John v. 40. Ye will not come unto me, that ye might have life. Math. xxiii. 37. Jerusalem Jerusalem how often would I have gathered you together as a hen gathereth her chickens under her wings, and ye would not! Therefore I leave your house desolate.* Unbelief is a hard ending, self justifying vice, which keeps a man to stand upon his own bottom. He abhors not himself in all the filthiness of his sins, nor goes out of himself to seek the righteousness that can justify him before GOD. Some indeed do own him to be the Messiah, the Saviour, the Son

Son of God, the Mediator between God and man, tho' some will deny him to be any of these; and yet they will not receive him upon God's terms; like the evil spirits who own'd him to be the Son of God, and yet as they had no part in him, said, what have we to do with thee, JESUS thou Son of God? These men have a faith, but it is like the faith of the devils, who believe and tremble; and are not the better for their faith, *Jam. ii. 19.* This general faith may, and in very many doth consist with the condemning unbelief, which I am now speaking about: the blood of CHRIST will do no good to those who have no faith to apply its merit; the best medicine will do no good, where it is not apply'd.

CONSEQUENTLY it follows, that unbelievers who will not accept of CHRIST, nor give place to him to exercise his office of saving upon them, they dont lay a foundation for trusting in him. How can they trust him for salvation, whom they never receiv'd to be their Saviour? How can they receive him to be their Saviour, who dont believe his word? How can they believe his word, who have not faith? And how can they have faith, who dont attend the true preaching of the word, by which faith is wrought? Faith cometh by hearing, and hearing by the word of God, *Rom. x. 14, 15,—17.* If an unbeliever doth trust in CHRIST for salvation, it is a false confidence; a meer presumption without any ground but that of ignorance and mistaken conceits. His diffidence, not his hope of salvation, is right, while he hath not laid the foundation of the work, the contrary kind of unbelief. Distrust in good people, which is criminals; as they have laid the true ground of trust by believing in CHRIST.

2. SHEW, wherein the evil of unbelief eminently appears. It appears in three things.

1. UNBELIEF is the chief of the vices of the heart. It is the head of all our sins, as the Basilisk is the chief among the serpents. All other sins are the offspring of unbelief. Indeed in hell aversion to God will be the chief vice as love in heaven is the chief grace, 1 Cor. xiii. 13. For hell will make men to know, and believe many things, which they would not believe here in this world: The rich man's eyes were opened in hell, *Luke* xvi. 23. But here unbelief is the chief of sins, especially that exercise of it, which refuseth to accept of CHRIST for a Saviour; which gives a man a title to hell, as faith gives a title to heaven. Hatred to good is the reigning sin in hell, but unbelief upon earth keeps out, and keeps down every good; so that as it is said, that this is the victory that overcometh the world even our faith, 1 *John* v. 4. So we may say on the contrary, this is that which causes us to be overcome of every evil, and to be able to overcome none of them, even our unbelief.

2. UNBELIEF is not only the chief of all the vices of the mind, but it also sets them on work. Other vices stir not to purpose, till unbelief is roused; so that as it is the duty of believers to add to their faith, knowledge, virtue, heavenly courage, temperance, patience, godliness, brotherly kindness, charity, 2 *Pet.* i. 5, 6, 7. So it is the practice of unbelievers to retain, and to increase the opposite vices with their unbelief. As faith worketh by love, *Gal.* v. 6. So unbelief works by hatred to good: and as faith sets hope on work, so unbelief of God's goodness, and readiness to help, causes a despair of amendmnet, *Jer.* xviii .12. And they said, there
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is no hope but we will walk after our own devices, and we will every one do the imagination of his evil heart: spoken in answer to the encouragement which the prophet gave them to turn unto GOD. Unbelief sets Impatience also at work, as faith sets patience at work, *Heb. vi. 12. Who through faith and patience do inherit the promises.* An unbeliever believes not the glorious rewards promised to sufferings for righteousness sake; and therefore rejoices not, but frets under them. Thus unbelief is a master vice, which sets all the sins a running towards destruction.

3. It dishonours GOD beyond other sins. It makes GOD a liar, and dishonours his truth, *1 John, v. 10. He that believeth not God, hath made him a liar, because he believeth not the testimony that God gave of his Son.* This is a principal provocation, and an exceeding great sin, to make the faithful GOD a deceiver and a false-speaker. It also despiseth CHRIST as not worthy to be our teacher, priest and king. It makes light of his great sufferings for sinners as a thing unnecessary. It makes light of all the great provisions which GOD hath made for man's recovery and happiness; as of little or no use: And slights the great love which hath made this great provision; which makes unbelief a prodigious sin, the greatest in nature that can be; other sins do but put us in need of a remedy, but this sin slights the remedy; and therefore is the great cause of condemnation; For as we are justified by faith, so sinners are condemn'd by unbelief. Which leads me

4. To shew how unbelief doth condemn the sinner, and that beyond all other sins.

UNBELIEF tho' in its own nature simply considered, deserves condemnation as it makes GOD a liar and a deceitful speaker; and in some sense to speak in vain. Yet it is not the nature of unbelief, altho' in its nature most sinful, properly to condemn the sinner nor doth it bring about the condemnation, which is the opposite to Salvation, as it puts other sins on work, or rather defends them against the influence of grace, and the power of the word against sin, and preserves them in their strength and vigour by keeping out of the soul the things that weaken sin; altho' doubtless its evil nature and the help it gives to other sins are to be included in the ground of condemnation, neither doth it condemn by procuring a new sentence of condemnation which was not before; GOD hath given a law which condemns every kind of sin against the nature, will, and glory of GOD, and against the good of his creatures. And unbelief is the transgression of the first and principal commandment of that law; But

IT chiefly condemns by rejecting, and by keeping the sinner at a distance from CHRIST and his Salvation, and consequently by keeping him under the dominion of sin and Satan, and the curse of the law. It is impossible for men to be saved in alliance with Satan, and in a state of distance alienation from, and enmity against CHRIST, the only Saviour and Mediator between GOD and man, or out of covenant with GOD, and in covenant with Satan; therefore we find that when GOD made a promise of CHRIST to his people the Jews, he promised also that their covenant with hell should be broken, *Isai. xxviii. 16, 18. Therefore thus saith the Lord, behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; What then? And your covenant with death shall be dis-*

disannulled, and your agreement with hell shall not stand; without this the former promise would have been without effect.

HENCE we see how unbelief rather condemns than other sins. It is a principal transgression of the first and principal commandment of the law, and the chief sin against the gospel. I say not the only sin against the gospel, for ingratitude also is a sin against the gospel, but the chief sin against the gospel. It is evil in its own nature, it is a rebellion against God's authority who hath commanded us to believe, and unreasonable, as we have sufficient grounds to believe the testimony of God; But it hath the worst effects at once making God a liar, and slighting all his heavenly gifts and mercies, refusing to accept of CHRIST and Salvation, CHRIST and his righteousness; without which we cannot possibly be saved, but must infallibly be condemned; as being neither in a fit disposition, nor in a fit condition to stand before God in judgment. Other sins are against the law, but this against both the law and gospel. Under the old Testament other sins were against the moral law, but unbelief against the law moral and ceremonial. Under the gospel it denies the authority of the moral law, and the truth both of the ceremonial law and the gospel figured by the ceremonial law. It makes the word of God of no effect, *Heb. iv. 2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.* Other sins do incline the sinner to reject CHRIST and salvation, but unbelief actually rejects him. Other sins are the sickness of the soul, but unbelief is both a part of the sickness, and that which directly rejects the remedy; and therefore beyond all

others is the condemning sin. As faith justifies beyond all other graces, So unbelief condemns beyond all other sins; tho' it doth not this alone but in conjunction with, and with the co-operation, or at least the consent of other sins.

Application.

USE first, of exhortation to all to come from under the power of unbelief which is so evil and mischievous a sin. If we are without faith, we have no shield against evil of any kind; because faith the opposite grace is the shield, *Eph. vi. 16.* but are open to temptations from all quarters, from the world and the Devil; and deaf to the persuasions of GOD in his word, open to the curse of GOD's law, and condemnation, and shut against the blessings of the gospel, and the way to obtain justification. Unbelief will do us more hurt than all our other sins; as when the fiery serpents stung the Israelites in the wilderness: a man that was blind was in a worst condition than the deaf or leam, &c. A man might be lame, deaf &c. and yet be healed of that mortal poison: but to be without light was death; So it will be the death of the soul and body to want faith in the crucified Saviour, *For without faith it is impossible to please God, Heb. xi. 6.* so by faith we please GOD, and if we please GOD by believing in him, he will please us by saving us from destruction. On the other hand, he that believes not, hath no right in CHRIST the Saviour. He that hath no right in CHRIST, hath no right in his covenant, and he that hath no right in the covenant of promises, hath no hope of salvation, *Eph. ii. 11, 12.* or if he hath, it is but groundless presumption; which will not save but help his condemnation.

USE

USE second, of trial and examination, whether we are under the power of unbelief or no, while we make a profession of the faith of CHRIST, that we may not deceive our selves with a feigned faith, nor deprive our selves of the comfort of it, if we have the true faith. We should not neglect the trial of our selves, for if the unfeigned faith dwells in us, then our fruit will be good and acceptable unto God, and useful unto men. Our duties will be of the right sort. But if while we make an outward profession we are still such as have not believed in CHRIST, our profession is feigned and a meer shew; such as cannot save us from damnation. Unbelievers are unacquainted with CHRIST unto whom he will say, notwithstanding their profession and calling him *Lord, Lord, Depart from me I never knew you,* *Math. vii. 21, 22.*

BUT how shall professors know whether they are still under the power of unbelief or not?

By the evil and ignoble effects of it; which, briefly are these following.

I. UNBELIEF where it hath the upper hand lightly esteems CHRIST, it is a CHRIST undervaluing vice of the heart, it undervalues him, as faith the opposite grace highly prizes him. An unbeliever sees himself good and safe enough without CHRIST's merits and grace; altho' he can be neither good nor safe without his grace. The language of the daughters of Jerusalem, common professors is, *What is thy beloved more than another beloved?* Those that have only a profession of religion have no real love to CHRIST; while true believers esteem him to be the *chief of ten thousand, and altogether lovely.* *Cant. v, 9, 10, 16.* Those who have
seen

seen CHRIST by faith do admire him and stick by him, as that band of men whose hearts GOD had touched, who brought presents and stuck by Saul whom GOD had anointed to be king over Israel, wondering at the rest why they were not taken with his noble, and magnanimous presence as they were, and with GOD's orders about him : while the language and conduct of unbelievers towards CHRIST is like that of the sons of Belial towards Saul, who *despised him, brought him no presents, and said, how can this man save us?* 1 Sam. x. 26, 27. Altho' GOD had set him to be king over Israel, and there was none like him in all Israel.

2. UNBELIEF shews a man in a state of likeness to Satan under whose image he is born into the world, and in a state of unlikeness to GOD and CHRIST. As by faith, by the glass of the gospel men behold the glory of the LORD, and are changed into the same image, 2 Cor. iii. 18. So he who hath not faith to behold this glory cannot be changed into this image. He beholds not a crucified CHRIST, and therefore mourns not for his sin, as true believers do, *Zech. xii. 10.* He sees not a humble CHRIST and therefore is not made humble, nor a holy CHRIST to make him holy. How can they be like unto GOD who bear upon them Satan's image? And are under the government of sin and Satan? It was to unbelievers CHRIST said, *Ye are of your father the Devil, John, viii. 44.* and they cannot be his children without bearing his likeness. How can they resemble GOD, who resemble his adversary, Satan? And while they resemble not GOD, how can they hope to have communion with him here? Or to dwell with him hereafter? Or think that GOD will bear in his those who bear no resemblance of him, but the opposite?

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3. **DISOBEDIENCE** is a sure mark, as it is the certain effect of unbelief; As faith is the principle of true obedience which therefore is call'd *the obedience of faith Rom. i. 5*. So unbelief is equally a ground of disobedience, in places and times where the true light of the true religion shines. A man that is under the power of unbelief, never obeys CHRIST's call: He neither believes the promises and threatnings, nor obeys the commands, 'tis true some there are who have not given themselves to CHRIST, and question not the truth of the scripture, and these like Herod may do many things required in the scriptures, but a man who is under the power of unbelief cannot for any long time perform the duties which are contrary to flesh and blood, and require labour and sufferings. An unbeliever sees not excellence enough in CHRIST to cause him to labour much, to deny himself and to suffer for his sake. He either obeys not at all, or else his obedience is partial hypocritical and temporary. True obedience cannot be found where faith is wanting.

4. **MEN** growing worse and worse in the ways of sin, is a sign of reigning unbelief. The people of God indeed do sometimes grow worse in the ways of God, but I now speak of those who grow worse in the ways of sin, or of those who never were good, whether they are in or out of the Church. If men's hearts are purified by faith, as the scripture shews they are *Acts. xv. 9*. then they who are unbelievers, have not their hearts purified from sin. Hypocrites indeed who are seeming believers, but real unbelievers do *clean outside of the platter, but like whited sepulchres are inwardly full of abominations Math. xxiii. 26. 27*. And if those who were outwardly vicious do become less sinful in outward life by reason of outward restraints either for want of such op-
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opportunities and abilities as they formerly enjoyed or thro' bodily decay, yet the inward habit of sin will grow stronger in unbelievers, as the habit of grace grows stronger in the saints. If an unbeliever renders some obedience to GOD, it is either will-worship and beside the word, or if agreeable to the letter of the word, it is a mercenary self seeking, and not a chearful obedience such as arises from faith and hope.

BUT some who are weak in the faith and fearful, may be ready to conclude that they are under the power of unbelief, because they find unbelief strong in them, and their faith but weak.

TO which I answer: that to be sensible of the strength of unbelief is no argument that it reigns, and to be sensible of the weakness of faith is no sign that there is no faith at all, while the sense of the one and the other is a matter of sorrow and concern. The power of unbelief takes away the sensibility of it, and they that have no faith at all cannot be sensible of the want of it, nor can any who are under the power of unbelief, either bewail the power of unbelief, or the want of faith; and therefore they who lament the strength of unbelief are not under its power, and they that lament the weakness of their faith are not without it. He was not destitute of faith though his faith was weak who said, *Lord I believe, help my unbelief*, Mark, ix. 24. The remnant of unbelief may be strong in a true believer, and when the remnant of unbelief is strong, then faith must be weak; yet this should not discourage the believer; for however strong the remnant of unbelief may be, it shall not recover its former dominion, Rom. vi. 14. *For sin shall not have dominion over you, for ye are not under the law but under grace.* Nor should the weakness of faith discourage, because CHRIST hath prayed that it fail not. CHRIST indeed may chide a strong remnant of unbelief and a weak faith, but he doth not threaten damnation but to those who are under the government of unbelief and have no faith. Tho' he cuts off rotten members, yet he doth not cast off weak members. Besides this, the remnant of unbelief shall be weakened, and faith shall be proportionally strengthened to gain its end, the salvation of the soul.

S E R M O N II.

Of GOD's keeping under and sub-
duing the strong corruptions of
his People ;

AND HEALING THEM ;

MICAH vii. 19.

HE WILL TURN AGAIN, HE WILL HAVE COMPASSION
UPON US, HE WILL SURDUE OUR INIQUITIES ; AND
THOU WILT CAST ALL THEIR SINS INTO THE DEPTHS
OF THE SEA.

S H E W E D

FROM *Isaiah*, lvii. 17, 18, 19, 20.

*For the iniquity of his covetousness was I wroth, and smote
him : I hid me and was wroth, and he went on for-
wardly in the way of his heart. I have seen his ways,
and will heal him : I will lead him also, and restore com-
forts unto him, and to his mourners. I create the fruit
of the lips ; Peace, peace to him that is far off, and to
him that is near, saith the LORD, and I will heal
him. But the wicked are like the troubled sea, when it
cannot rest, whose waters cast up mire and dirt.*

THE words contain three remarkable parts.
First, GOD's complaint of the obstinacy of his
people, under his correction, in the first verse of the

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text.

text. He was angry with them for their covetousness; which as the apostle tells us, is Idolatry, or seeking and loving the world in God's stead, *Col. iii. 5*. When he was angry he shewed it in two ways by smiting them by the judgments of his providence, and by hiding himself from them; when he smote them, and hid himself from them, they went on frowardly in the ways of their hearts, the ways which their corrupt hearts chose and delighted in. They went on, or continued in them, because of the strength of the corruption of their hearts; they went on frowardly in them, because of the smart of their corrections; like a naughty child, who being corrected by his father for doing something which is against his fathers mind, yet will not forbear doing the same thing with sorrow and anger, because he is corrected for doing that which he delights in; what shall the LORD do with such a people? He must either kill them by his judgments, or cure them by his corrections and grace together. Kill them by the judgments of his anger he justly might, but being merciful, will not because it had pleased him to make them his people. If he will neither destroy them by his judgments, nor suffer them to go on in their sin, he must cure them; But how shall he cure them? The hiding of his favour, and the manifestation of his anger by the strokes of his judgment, we see will not cure them; it must be done then by his corrections joined with the manifestation of his love, or by the corrections of his love and his returning to them, and not hiding himself from them; and therefore

SECONDLY, we have in the two next verses of the text, an account of the good which the LORD would do unto them expressed in divers particulars; as follows.

1. *I have seen his ways, and will heal him.* *I have seen his ways, i. e.* by trying him by the various exercises of my providence, by instructions and corrections, by mercy and judgement, prosperity and adversity, I have made manifest the evil of his ways, the strength of his corruptions; *And will heal him; i. e.* I will not manifest the strength of his corruptions in order to prepare him for destruction, and to glorify my justice in his destruction; But I will do it to convince him of the greatness of my mercy and patience, and of the greatness of his own wickedness, who will not be reclaimed by the just reproofs of his maker alone, under which he ought to have been humbled. If judgment alone cannot amend him, the corrections of his love, or the judgments attended with a greater manifestation of his love, shall do it.

2. *I will lead him also; i. e.* from evil to good. Before he was healed, he was not able to walk, nor willing to walk in the paths of Righteousness; but on the contrary obstinately resolved to go on in the way of unrighteousness, and not to be reclaimed from it by the smitings of God's judgments; for under them he srowardly went on in the way of his heart.

3. *And restore comfort unto him; i. e.* the felicities which their nation formerly enjoyed, when they behaved well, shall be restored unto them, when they shall be healed of their sin; For when sin departs, misery departs, and mercy returns which will be sure to work consolation: *And unto his mourners; i. e.* to those that mourn among them, and upon their account, I will comfort them also, together with them.

4. *I create the fruit of the lips, i. e.* all good exercises

cises of the tongue; All good exercises of the tongue towards, and for God, of every kind; prayer, praise, the ministry of the word, holy conference. The same God who mends the exercises of the heart, mends also the exercises of the tongue, *Prov. xvi. 1. The preparation of the heart, and the answer of the tongue is from the Lord.*

5. *Peace, peace to him that is far off, and to him that is near saith the Lord, and I will heal him;* Having said before that the LORD creates the fruit of the lips, he here gives a particular instance of it, in the proclamation of a returning prosperity to them, both far and near, when God would heal them of their sins: The words also may be apprehended as a prophecy of salvation to Jews and gentiles in the time of the gospel; For the Jews are expressed in scripture by the term of a people that were near unto God *Psal. cxlviii. ult. And the gentiles are termed, they that were afar off, Eph. ii. 11, 13.* This is the more spiritual and remote sense of the words, and the other is the literal and more immediate sense of the words; both together express the sense fully.

LASTLY, here is the condition of the impenitent, miserably wicked men, set forth as oppos'd to the condition of God's own people, thus manag'd and brought about by the goodness of God in the last verse of the text; *But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt;* which is as much as to say, while the wicked whom God leaves to themselves, will go on continually to utter forth their wicked disposition in evil exercises without rest, I will put a stop to your sinning, and heal you from the evil of your ways; and

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HENCE observe; that however wicked men shall go on without ceasing to act according to their wicked dispositions, God will keep under and subdue the corruptions, the strong corruptions of his people; and will heal them.

As on one hand he supporteth and increaseth the weakest grace until it ends in perfection, *Math. xii. 20.* A bruised reed he shall not break, and smoking flax he shall not quench, until he bring forth judgment unto victory. So on the other hand, he will keep under and subdue the strongest corruptions in his own people until they end in nothing; For God is no less an enemy to the strong corruptions of his people, than he is a friend to the weakest grace of his people; for the one is his own work, and the other is the work of his adversary. God promised, and they are some of his great and precious promises that he will subdue and destroy the corruptions of his people, which experience testifies to be strong, *Psal. lxx. 3.* Iniquities prevail against me: as for our transgressions, thou shalt purge them away. *Micah, vii. 19.* He will turn again, he will have compassion upon us, Wherein will his compassion appear? He will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea; and so there will be an end of them; for they will not rise from thence. These are promises of his gracious covenant which God hath confirmed by his oath, that by two immutable things, in which it is impossible for God to lie, his people who have fled to CHRIST for refuge against the power, defilement and guilt of sin, may have a strong consolation, *Heb. vi. 17.*

THE truth of the doctrine being confirmed, I shall explain it in the following method: By shewing first, what are the strong corruptions of God's people which he

he will keep under, subdue, and heal them from. Secondly, what would be the consequence if he did not this. Thirdly, the reason why God doth keep under, subdue, and heal his people from their strong corruptions.

1. Shew what are the corruptions of God's people which are strong, which God keeps under, subdues, and heals them from.

THEY are all the remains of sin, in the hearts of God's people after the dominion and ruling power of it is put down, in them by the grace of God, wrought in their hearts. This remnant of corruption remaining in the saints after its dominion and government is put down, cannot be said to differ in its nature from the sins of the wicked, or from their own sins before grace received; because grace was never design'd, either to make sin good, or less evil than it is, but to subdue and destroy it. The difference lies in its measure and operation. Where grace is received, sin doth not rule in the the soul, yet it still retains the same malignant nature; when it becomes less in measure and weaker in its operation; although not so weak as not to be able to give much trouble, and almost a continual exercise to the gracious soul.

It is necessary to suppose this remnant of corruption in the people of God to be strong before the subduing and mortification which God hath threatned against it, is accomplished upon it; otherwise we shall make the work of mortification to be a small thing, or much of it to be unnecessary; but as we cannot say, that the mortification of sin is a small work of grace, we must acknowledge that the remnant of sin after grace is received

received into the soul is strong before it hath past under the course of mortification; and to this the experience and confession, the children of God give testimony: yea if the people of God do find their corruption to be strong after it hath met with many mortifications from the grace of God within them, and all from the providence of God without them; they must be much more so before this mortification. It must be own'd that soon after their conversion, some have experienc'd themselves to be dead to sin, for it stirred not in them for some time, and they thought that it would be always so with them, but they soon found themselves mistaken. This kind of experience I suppose was one reason why some of the last converts in this kingdom deluded themselves with the hopes of having arriv'd to perfection in holiness. It is such a time with good people then, as it was with the Israelites when they began to journey out of Egypt, all was calm and quiet about them, not as much as a dog moved his tongue against them, but not long after when they met with things ungrateful to flesh and blood, their corruption roused, and soon appear'd. Or it is such a time with them, as it was with the Israelites after Joshua conquered the Canaanites, not an enemy appeared to give them any disturbance; Yet they larked and lay hid in the land, *Josh. xxiii. 12.* but after they became strong thro' the connivance, and even the friendliness of the Israelites towards them, they gave them much trouble, because they did not follow their blow upon them, but sinfully spared them against the word of God, which commanded them wholly to destroy them; therefore the Lord declar'd that he would not destroy the remnant of the Canaanites whom Joshua left, to be for a while to exercise and try them, *Judg. ii. 20, 21, 22, 23.* And to be thorns in their sides
Chap.

Chap. ii. 2, 3. Yet at last the Canaanites were wasted and destroyed; time after time, until they came to nothing; So the people of GOD after CHRIST the captain of salvation hath put down the ruling power of sin in their souls; in the time of conversion, they have indeed an interval of sweet rest; but in the mean time not following their blow upon the remnant of their corruptions, according to the command of GOD; but on the contrary suffering them to increase and gather strength; and even becoming friendly towards them, and to be in league with them; their corruptions are left by the just judgment of GOD to give them long and sore exercises; but receiving frequent overthrows from CHRIST the king of the spiritual Israel, the author of grace, they are wasted, and at last come to nothing; and the saints and the grace of GOD in them remain victorious; but not till after a long warfare; such as was between the house of David and the house of Saul: in which *the house of Saul grew weaker and weaker and the house of David stronger and stronger*; 2. Sam. iii. 1. until at last the house of Saul came to nothing, and the whole kingdom became subject to David. I am to shew

2. WHAT would the consequences be, if the LORD did not farther subdue that, of the sin of his people, which remains after conversion, or the beginning of the change of their nature, from evil to good. If the LORD left the corruption of his people in the strength in which regeneration or the first grace leaves it, and did not farther mortify it by his grace and providence; the consequence would be

1. THAT their corruption or the remains of the evil habit of the mind would always remain strong in this life,

life, and the evil habit being strong, there must of necessity be a continual, or at least a frequent out breaking of this strong evil habit, in evil words, and evil actions; to the reproach of religion, the hardening of wicked men in their unconverted state and evil ways, and the making of good men look deformed like the unconverted world; notwithstanding some out-breakings of their new nature intermixing with the strong out-breakings of their corruptions.

2. THEIR grace would have no intervals of rest from sin, such as is between nations at war in the world; and good men in that case would know but very little of the pleasure of religion in this life, but be in continual torment, as the people of Israel were in Egypt before they were delivered by Moses; which would be a great temptation to them to return to the ways of sin in which they found more rest; and to leave the ways of holiness, where they could find so little rest or pleasure, if the mortification of sin was not carried on in their souls.

3. If there was not a gradual subduing of sin after putting down its strength to govern, by regeneration, grace never would, nor ever could grow to any considerable size and strength in the soul, because of the direct opposition and contrariety between sin and grace, holiness and corruption; But the new man of grace would always remain in a low infant unthriving condition, and there would be no believers of sufficient size and strength, or of fitness and ability to perform the work of God in the world. They would have no sufficient comeliness of spiritual stature and form in them in the sight of God and his angels, and no beauty worthy of the spouse of CHRIST, the LORD of holiness.

4. If grace was always kept low by the strength of the opposite corruption, it could obtain no notable victories over sin, such as are worthy of the nature of grace, and of the glory of GOD the author of grace; but the victories of grace would be both seldom and scarce to be discerned; like *Marcellus* the Roman General, of whom it was said, that he neither did conquer nor was conquered. Which made the hope of his obtaining victory at last, and putting an end to the war, at least doubtful, altho' the habit of grace kept low by the strength of corruption, would not be able to break out into good exercises, either inward or outward to any great purpose, knowledge would be dull and unspiritual; faith, hope, love, zeal, sorrow and aversion to sin, holy joy and courage, would act faintly, and the good resolutions of the will would be weak and wavering. If the trees of the LORD were not full of sap, as the Psalmist speaks, *Psal. civ. 16.* they would not break out into the fair leaves of a religious profession, much less into the flowers of lively profession; and still farther off from the actual fruit of good works towards GOD, and their fellow creatures. In this condition grace would be scarce strong enough to bring them to, and hold them to the worship of GOD, and to exercise it in any order, life and spirituality; and duly to perform all exercises of justice and kindness towards men. There would be no great things, either performed or suffered for GOD's sake; there would have been but few martyrs for CHRIST in the world, nor that rejoicing and exulting under tribulations, which under the influence of great grace have often been in the world.

BETWEEN the weak out-breakings of grace, and the strong and frequent out-breakings of the opposite corruption, grace would be an obscure thing, the glory of its

its nature in a manner hid from the eyes of men; and the very being of it subject to continual question in the world. Now as it would not have been for the honour of God's wisdom and goodness to give, and support a measure of grace in the souls of his people, which would not be able to shew it self a conqueror over the sin which he hates, nor to perform any notable services for his name and glory; if the remnant of corruption was suffered to be strong in the souls of God's people, it is easy to see, that he would take a course to mortify the strength of their corruption, which would obscure the glory, and prevent the valid efficacy and conspicuous usefulness of grace in the world; For *as sin reigneth unto death in the unregenerate, so grace reigneth unto life eternal in them that believe, Rom. v. 21.* grace must operate in the outward life, so far as to make it evident upon the whole, that the dominion of sin is put down in the heart,

5. The evil consequences of this would reach into the world to come. For if God did not mortify the remnant of sin in his people after putting down its dominion, and by the mortification of it, prepare it for its final destruction, but left it in the strength in which regeneration alone leaves it, even exceeding strong, able to give grace almost a continual interruption in its operations, and diversion from its designs; and to keep the habit of it in a low weak, unthriving condition in any of his people, this would make the duties of religion too hard to be performed, the sufferings for religion's sake too hard to be endured, and the conflict with sin too tedious and discouraging to continue in it; and so they would be tempted to give over their work and warfare; as a sick man who hath but little heart for working or traveling, or a weak man to fight always with an enemy, over

whom he could scarce obtain a discernible victory at any time; But God is too tender of his people, and loves them better than to leave them always in such a case, as that his grace can scarce ever claim a victory over its enemy sin, the tedious conflict between them; and therefore he will certainly from time to time weaken sin, the work of his adversary Satan, and strengthen grace which is his own work; so that like the house of David it will grow stronger and stronger, while the opposite corruption like the house of Saul, will grow weaker, in its long conflict with grace; and at last come to nothing. The life of sin in the saints is like the lives of the beasts in *Dan. vii. 12.* 'tis prolonged only for a season, after its dominion is taken away. Again,

6. THE evil consequences of this would reach into the world to come, For if the LORD did not weaken the remnant of his people's corruption besides putting down its strength to rule in all his people, they would be scarce capable of a state of perfection, and of performing the great exercises of eternity and to be fellows to angels. And if he did this in some, but not in others of them, it would make too great a difference between his people in both worlds who have the same relations towards God and one another, and the same work to do.

3. To shew what evidence we have from scripture, and the constitution of christianity, to believe that God will subdue the corruption of his people when they are strongest, and in whom they are strongest as well as where they are weaker, and when they are weakest. Now when true believers in God do find their corruptions very strong, and are cast down and foiled by them, as experience shews they often are; and when some of them do apprehend, and not without reason, that sin is stronger

stronger in them, than in others of their fellow christians, they either thro' ignorance of the large extent of God's grace, fear that he will not mortify their sins; as David when he said, *I shall one day fall into Saul's hand*; 1 Sam. xviii. 1. tho' God had prepared him to obtain a kingdom, and had subdued many of his enemies before him: or if he believes that where God hath put down the dominion of sin in any, that in them he will also destroy the remnant of sin be it ever so strong; yet because of the trouble which the strength of sin gives him, he would be glad to know what ground religion affords him for this belief, that by means of that warantable hope, he may comfort himself under the troublesome warfare which he holds against his strong adversaries.

CHRISTIANITY which contains compleat consolation for the people of God in all conditions, must therefore contain ample and sufficient grounds of hope, that God will as certainly subdue the corruptions of his people, where and when they are strong and strongest, as well as those which are weaker and less troublesome: I'll name some which are most obvious, and undeniable.

I. THOSE believers whose corruptions are strong, are as well the spiritual seed and offspring of CHRIST, as they whose corruptions are weaker, and their grace stronger. A weak believer is not less the adopted son of God than he that is lively and strong; because there is no difference in their relation to God, whatever difference there may be in their spiritual nature, and form in grace; For CHRIST who is the Son of God is the everlasting father of all his people, *Isai. ix. 6*. They are as certainly the children of CHRIST as others, and being the offspring of CHRIST as well as others, sin which is the work of the Devil, and which he hateth must be

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destroyed in them, where it is strongest, as well as in those where it is weakest. A father is no less concern'd to care for such of his children as are most unhealthy, than he is of caring for them who are less sickly, but rather more concern'd; and so is the father of the saints from heaven.

2. BELIEVERS whose corruptions are strong and strongest; and their graces weakest, are the members of CHRIST's mystical body, as well as those whose corruptions are less strong, *Rom. xii. 5. So we being many are one body in Christ, and every one members of one another.* If sin was suffered to be always strong in any of CHRIST's mystical body, such members of his body would retain much deformity, and be of little use; but it cannot be that the grace of CHRIST should suffer any of his members always to retain much of the deformity of Satan's image upon them; and be of very little use; that of the head should not have room to say to the feet, *even the toes, I have no need of you; as the apostle argues, 1 Cor. xii. 21. tho' some of them are more useful than others, as the head is more useful than the hands, and the hands more useful than the feet; and therefore God will as certainly pass a course of mortification upon the corruptions of those of his people who have them strongest, as well as in those who have them in a lesser measure.* We are not to think that CHRIST is deficient in his love, and the exercise of his goodness towards any of his people; or that he doth favour sin in some of them more than in others, for he hates it equally in all of them, and therefore he will do some thing, yea much towards the destroying of sin in all his people; besides putting down the dominion of it by conversion.

3. THE holy Spirit of God dwells in all who are converted

converted unto God; and their nature changed from evil to good, wherever the dominion of sin is put down and grace is raised to the throne; For he is the worker of grace in the soul, and therefore call'd *the spirit of grace*, Zech. xii. 10. And as he is the bringer of grace into the soul; so he is the mortifier of sin also, *The deeds of the body are mortified thro' the spirit*, Rom. viii. 13. He who bringeth grace into the soul, is he who also worketh sin out of it. The same who increaseth the grace wrought, is he who subdueth and diminisheth the opposite corruption; And if the Spirit did not this in one believer as well as another, in those believers in whom corruption is strong, as well as in those in whom it is less strong, the consequence would be, that in some of the people of God he would be both their converter and sanctifier, but that in others he would but put down the ruling power of sin, but not mortify the remnant of it; but this would be to make some of his people to grow and to become men in grace, and leaving others of them to continue still in an infant dwarf like state of grace very incapable of serving and honouring God; and to make the Spirit of God to be in a manner idle in the souls of some, while in the souls of others he would be continually working against sin, in favour of his own work of grace, and raising it upon the ruins of sin; But as God did not rest in subduing the power of the Canaanites before Israel, under the leading of Joshua, when he first brought them into their inheritance, but afterwards did at divers times, and by divers means subdue the remnant of them, until they came to nothing; This is a spiritual figure, shewing how God will continue to subdue the remnant of his people's corruptions, after he hath put down the power of sin in their hearts; so that besides plain expressions and promises, we have a type and figure of this blessed work
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of grace in the word of God. Either the Spirit of God must leave the soul after he hath converted it, and put down the power of sin in it, or continue in it to support and increase the grace begun; and to carry on the warfare against sin. Should he leave any of his people after putting down the government of sin, and raising grace into the throne, we may be sure that sin would again regain its dominion, and that grace would lose it; seeing the evil spirit, whose influence is strong, doth strive against grace in the behalf of sin; and that in the world there are more things to help sin than to help grace by far, and then grace would be no better bottom to stand upon than free will was to the first man, under the covenant of works; and the doctrine of Socinians, Arians, and Arminians would be true.

BUT the scripture shews both by plain assertions, and by typical representations, that the Spirit never wholly leaves true believers whose nature he changes, but that he continues with them, and dwells in them. *2 Tim. i. 14. That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.* It is the promise of God, that he shall dwell with his people. *John, xiv. 16, 17. And I will pray the Father, and he shall give you another Comforter that he may abide with you; even the Spirit of truth whom the world cannot receive; but ye know him, for he dwelleth in you; and shall be in you.* It is his covenant also, even his promises sealed by his oath, and by ordinances, *Hag. ii. 5. According to the word which I covenanted with you, when ye came out of the land of Egypt, so my Spirit remaineth among you; fear not.* The same thing was figured under the old Testament by the cloud of glory leading the Israelites all the way from Egypt to Canaan, and its constant dwelling in the Tabernacle and the Temple, both which figured the Church of God

God both Jewish and Christian. It is also represented in the works of God as well as in his word, For as the Atmosphere, the body of air about the earth is always about it and in it to preserve it in its place, and to guide its motions; So the Spirit is in, and with the Church of God for ever.

Now if he always dwells in his people, he must be either suppos'd to increase the grace which he hath begun, and farther to mortify the sin which he hath begun to subdue in, and for his people, for the one cannot be done without the other; even as one army cannot obtain a victory if another doth not lose the battle: or else he must be supposed to do no more in some of them than just to maintain the life which he gives in regeneration, for the Spirit of life cannot without blasphemy, be thought to remain wholly idle in any of his people. Should the Spirit of God do no more in any of the saints than barely to support the grace which he works in conversion, from falling into nothing, the following ill consequences would follow from it. He would not sufficiently shew himself to be the Spirit of holiness, sufficiently shew the hatred of God to sin; and his love to holiness. Those of God's children in which he would do no more than this, would always remain in an infant state, and never attain to a size in strength and understanding sufficiently to serve the great ends of the spiritual life; there would be too great a difference between them and the rest of God's children, whose sins he continues to mortify, not only in this life but in that which is to come; and they would be saved in a different way from others, who are saved, not by regeneration only, but by regeneration and mortification together; wherefore we certainly conclude, that the Spirit will as certainly mortify the corruptions of those

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whose corruptions are strongest, both from nature and from outward circumstances, temptations, and provocations to sin, and a weaker foundation of grace laid in their souls in conversion, as well as the corruptions of those who are in better circumstances; For the order of salvation is the same in all the saints; only that some do more largely partake of it than others.

4. THAT GOD will subdue the strongest corruptions of his people when they are got into the height of their strength, and are helped by every outward advantage from hell and the world, appears from the mediation of CHRIST.

1. FROM the end of his prophetic office, which is to instruct his people in the knowledge of good and evil, that they may know how to act the one, and to resist and avoid the other. It cannot be imagined that he would give his Spirit, and continue a ministry to increase their knowledge of sin and duty, and not give every one of them a farther power to strive with and overcome sin, and to act their duty; than that which they receive at first in conversion. Should he increase their knowledge only, and not also increase their disposition to good, and weaken the remnant of the opposite evil disposition, this would answer no end; for without an increase of their strength to do good, and to resist evil, going along with the increase of knowledge, they would be sure to be idle and unprofitable *in the knowledge of our Lord Jesus Christ* which should not be, *2 Pet. i. 8.* and sin more against light, and live without comfort; but CHRIST's teaching is in order to action and obedience. A father nourishes his children, not that their eyes to see, alone may grow, but that all their members may grow together; and so we are exhorted to grow not in
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the knowledge alone, but in the knowledge and grace of our Lord Jesus; 2 Pet. iii. ult.

2. THAT those of God's people in whom corruption is strongest, are as sure to have their corruptions mortified, as those in whom they are weakest, doth yet farther appear from CHRIST's kingly office. the weakest grace may be supposed to be where the strongest corruption is; and yet to the weakest grace, which is but as a bruised reed, and smoking flax, there is a sure promise of victory; Or over what can weak grace be supposed to obtain a victory, but over strong corruption thro' the power of CHRIST? The Father hath made a promise to CHRIST, whom he hath made king over the saints, *Psal. cx. 1.* that *he must reign until all his enemies, wherever they are, whether without, or within his saints, be they ever so numerous, and ever so strong, shall be put under his feet.* 1 Cor. xv. 25. If CHRIST should only put down the dominion of sin in the souls of any of his saints, and not continue to subdue it, he would Samson-like only begin to deliver his people Israel out of the hand of the Philistines; but he is not the author only, but the finisher also of our faith, *Heb. xii. 1.* The warfare of CHRIST against the sins of his people, is like his warfare against Amalek, with whom he swore he would have war from generation to generation, until he should destroy them out of being, *Exod. xvii. 14. 16.* CHRIST is as much an enemy to the corruption of one saint, as to the corruption of another, and hath the same ability, and the same reasons for subduing it in one as well as in another; and therefore we may certainly conclude that he will not mortify sin in some, and spare it in others. CHRIST dwells in his people to strengthen grace, and to destroy sin.

g. CHRIST intercedes, in heaven that the corruptions of all his people, of those in whom they are strongest, as well as in those in whom they are less strong; I do not say in whom they are very weak, for all the saints do find by experience, and do complain of it, that their corruptions are strong, and scarce ever find place to say that they are very weak. If CHRIST did not continue to subdue the corruptions of every one of his people from time to time, he would not be such a merciful high Priest to them as he is said to be, *Heb. ii. 17.* If he did not continually shew himself to be a friend to their grace, and an enemy to their sins, which are the worst enemies of their grace, by subduing them, where and when they are most lively and powerful. But he is a merciful high Priest who is touched with the feeling of our infirmities, *Heb. iv. 15.* He feels the injurious violence, and the bold insults which sin makes upon his people, and resents it. The main subjects of CHRIST's intercessions are two things. First, that the faith of his people, and consequently all their graces fail not, *Luc. xxii. 32.* And on the other hand, that their sins which are his chief enemies thrive not, but come to an end; For it is said that he is expecting in heaven until his enemies be made his foot stool, *Heb. x. 13.* and his expectation shall not be disappointed, because he expecteth this upon the ground of his meritorious obedience, of the Father who loveth him, and was perfectly pleas'd with his obedience and death. When and where the sins of God's people are strongest, then they are most injurious to God's name and interest; and therefore as he perfectly hates sin, and is able to subdue it, we may be sure he will not spare it, but overcome it in judgment; as having sworn its destruction. Should he spare it in any, it would be in those where it is least in measure, and weakest in power; not in those sins which are most malignant in their nature, most extensive in measure, most rebellious against him and provoking to this power, and the glory of his holiness.

For if CHRIST is the eternal father of all his people, and they a generation that must live for ever. If he is their head, and wants no tender affection for all the members of his mystical body, if the sin-mortifying and grace-nourishing Spirit of holiness dwells in all the saints, if CHRIST who in all his offices acteth as much against the sins of his people as he doth for their graces, and is engag'd to do this by covenant, if he dwells in the hearts of his people by faith, as the apostle saith he doth, *Eph. iii. 17.* to look to his interest, and to uphold against the opposite evils; if he doth this according to the father's purpose, and if the providence of GOD is of a most apt, and design'd constitution to mortify sin, and infallibly operates according to its design; then

then it is most certain that God will continue to subdue sin in all his people after he hath put down its ruling power in conversion; altho' he doth it not in an equal measure in all; but doth it in some in a great measure; in others in a lesser measure that grace may appear more beautiful in the variety of its exercises; and be more capable of answering the very numerous, and very different purposes of God's providence in this world; and of serving some purposes in the world of glory also, which an uniformity in the measure of grace would not answer: but more or less he is sure to do it in all.

BUT still some good men, who find their grace very weak, and their corruptions very strong, may object and say, I am now willing to believe that God doth indeed continue to subdue sin in his people in whom the power of it is put down, but because they experience their corruptions to be so strong, and the mortification of it so little, and so long in bringing about, they are ready to fear, that the power of sin was never put down in their souls. The answer to this is,

1. **THAT** the strength of sin's motions is no argument of its ruling in the soul when its strength is the soul's sorrow and aversion. The motions of grace may be so slow and weak, and the motions of sin on the contrary may be so strong in a true believer, that it may look as if sin had regain'd its dominion, and grace had lost it. Sin may rise very high, and for some time prevail over grace as the remnant of the Canaanites whom Joshua destroyed not, sometimes prevailed over Israel, and as in the battle between Israel and Amalek, Amalek some times prevailed over Israel, but in the end of the day Israel fighting under the conduct of Joshua remained victorious on the field of battle, and Amalek fled and disappeared; So will it come to pass to the people of God fighting under the conduct of JESUS the captain of our salvation, whom Joshua figured. Tho' the Canaanites some times got the upper hand of the people of Israel, yet they never could so prevail over them as to root them out of the country, and repossess their land; So the remnant of the sins of God's people can never drive away grace out of their souls which is of God's planting. The unjust violences, and prevailings of sin over grace are not upon a footing to last always.

2. **THO'** God is long in bringing about the destruction of sin in his people, and in some more than in others; and that it is evidently just, that they should have long and sore troubles from the remnant of their corruption, which they spared, and were indulgent to, against the command of God, in the beginning of their warfare with sin; that they

they may better know the evil of their sin, for which CHRIST underwent such bitter sufferings, and for which they themselves deserved to suffer forever; and therein to see the greatness of GOD's mercy, and their obligation to him; yet he is sure to bring it about at last; so that what Naomi said to Ruth concerning Boaz, *He will not be at rest until he hath finished the thing*, Ruth, iii. 18. we may say of CHRIST where ever he hath begun a warfare against sin, that he will not rest until he hath made an end of it. The strivings of sin against CHRIST in the souls of the saints, are like the strivings of Abner for the house of Saul, in the long war between the house of Saul, from whom GOD had taken away the government of Israel, and the house of David, to whom GOD had given the government, which was altogether in vain, and at last ended in his own destruction. Long it was before the LORD wholly destroyed the Philistines, who were the strongest remnant of the Canaanites whom Joshua left undestroyed, after he had begun upon them by Samson, and afterward prosecuted his quarrel against them in the behalf of his people in the times of Samuel, Saul, David, Uzziah, and Hezekiah, before he made an end of them, but at last he did make an end of them, and destroyed them from under heaven; So he will do with the remnant of his people's sins.

Application.

1. IF the LORD will subdue the strongest corruptions that can be found in any of his children at any time, and will not spare them, but will at diverse times, and by diverse means, even the means of grace, and diverse operations of his providence, more and more bring them down and at last totally destroy them; then in imitation of the blessed GOD, we should not discourage those among GOD's children whose corruptions are strongest. Believers whose corruptions are strong should be the objects of our care, but not of our contempt, of our tender affections, but not of our neglect, of our pity, but not of our severity; and our censures of them should be attended with our prayers and love, because of the grace of GOD which is in them, which is of great value in its self; even when it is but weak in its operation. Since the majesty of GOD respects them, we should also respect them; for they have the same grace that we have, and we have the same corruption in kind that they have, and if our graces be stronger, and our corruptions weaker than those of some others, it is owing to free grace alone; we might have been as bad, and even worse than they.

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2. HERE is a sweet consolation for those among GOD's children whose corruptions are very strong, and are equally troubled because of the strength of their corruptions, and the weakness of their graces, that GOD, who in the beginning of his gracious dealings with their Souls, did put down the government of sin, so that it shall have no more dominion over them *Rom. vi. 14.* will also continue to weaken, and to destroy the remnant of it until it comes to nothing; in order to make way for the gradual increase of grace in this life, and the perfection of it in the other world; for he who hath promised those who are turned to him that sin shall not have dominion over them any more, hath also said, that grace in them shall not lose the government, but continue to reign to life eternal, *Rom. v. 21.* nor should they be discouraged because the destruction of their strong corruption is long in coming about, because it is sure to come about. It was a long time after the LORD had sworn upon the throne of his government the destruction of Amalek, the enemies of his people Israel, before it was accomplished; yet at last it came to pass. And after the LORD had declared, that the government of Israel should be given to David which Saul had before him, this did not come to pass soon but after a long war; yet it came to pass; wherefore he was mistaken, and failed in his faith and patience when by reason of his sore and tedious persecution from Saul and his men, *he said in his heart, I shall now perish one day by the hand of Saul,* *1 Sam. xxvii. 1.* and that all men were liars who had promised him good, and that he should come to the kingdom, *Psal. cxvi. 10.* Because the almighty GOD of truth having promised it, it could not fail of coming to pass; So the LORD having promised and sworn the perfection of the weakest grace; and the destruction of the strongest corruptions in his people, they should not be discouraged because of the strength of sin, and weakness of their goodness, but hope for the accomplishment of GOD's promises; for their expectation shall not be cut off, nor they be ashamed of their hope in the end. GOD's putting down the government of sin in the soul is a sure earnest of its total destruction, in GOD's blessed time: yea

3. THIS should not encourage sloth in the people of GOD, and security because the LORD hath engaged, and according to his engagement actually will destroy the strong and strongest corruptions of his people; but on the contrary should engage them with thankfulness, and courage to work together with GOD in his work of destroying the remnant of sin. We are not only to be fellow-workers with GOD in doing the things which are directly good only, but also in resisting evil; particularly sin which is the chief of evils, against which we are to strive,

strive, even unto blood if call'd to it, *Heb. xii. 4.* we must continually shew our enmity to sin, in the way that GOD shews his enmity to it; and because he shews his enmity to it: and not lay aside our endeavours against it because GOD is sure to act against it, to prevail against it, and to bring it to nothing; For

1. IT is both our duty and interest to concur with the design against our sins. The design of GOD is to bring our strong corruption sin to nothing by his long warfare against it, both for our good and for the glory of his holiness; and when this is the design of GOD, we must concur with him in it. We should carefully watch for the times of his going out against the troublesome and ever mischievous remnant of our corruptions, devoted to destruction as the Canaanites were, and follow the sound of his going forth against them. If we go without him to fight against our sins, we shall come off like the Israelites, who when they went against the Canaanites out of time, when Moses and the Ark of GOD was not with them, they were overcome, and driven back into the camp with loss immense and unpitied sorrow. *Deut. i. 41. to 45. and Numb. xiv. 40. to 45.* But if we bestir our selves when GOD goeth before us against our enemies, we shall then prosper; as David did, who setting upon the Philistines when he heard a sound in the Mulberry-trees, which was the sign given him that GOD was going before him to smite them, gave them a notable overthrow, which made them quiet and easy for a while. *2 Sam. v. 22. to 25.*

2. THERE is no true mortification of sin, nor was the ruling power of it ever put down in that soul which striveth not against sin, but goeth continually with the stream of temptation with little or no remorse, except when he doth such things as do cause losses and scandal to himself. He is spiritually dead to sin, who endeavoureth to die more unto sin, and striveth to go forward in well-doing. He who is thus disposed indeed is brought into the way of life everlasting, and shall hold on his way, arrive to rest from evil, and to perfect felicity, tho' his grace be weak, and his corruptions strong, and very tyrannical upon him; because tho' the tree yields but a cluster of Grapes, and but little Wine; *i. e.* little fruit of goodness, yet GOD will not destroy it for his servant's sake who also is his Son, *who saith destroy it not, for there is a blessing in it;* tho' but little fruit. *Isai. lvi. 8.*

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